



Chitrakot Falls, India.

CHITRAKOT FALLS ON THE INDRAVATI RIVER, RAJASTHAN STATE

CENTRAL PROVINCES
GAZETTEERS.

CHHATTISGARH
FEUDATORY STATES.

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PREFATORY NOTE.

The materials from which this volume has been compiled have been supplied in the case of Bastar, Kanker, Surguja, Raigarh, Jashpur, Sakti, Khairāgarh, Kawardhā, Korea and Chang Bhakār by the Feudatory Chiefs, and in the case of Udaipur, Sārangarh, Nāndgaon, Chhuikhadān by the Superintendents in charge of these States. The Chiefs and their Diwāns and other officials, who have assisted in the work, deserve special thanks for the trouble which they have taken and the same remark applies to the Superintendents. The Chief of Surguja, Mahārāja Bahādur Raghunāth Saran Singh Deo, Rai Bahādur Pandā Baijnāth, Extra Assistant Commissioner (Diwan of Bastar) and Bābu C.S. Ishwar Sekhrai (Diwān of Sakti) have kindly assisted the work by sending photographs to illustrate it. Mr. H. Cousens, Superintendent of Archæology, has also contributed two photographs. Without the help so kindly given by Mr. G. W. Gayer of the Indian Police (formerly Administrator of Bastar) and Mr. E. A. Rooke, Forest Officer of that State, the account of the birds and animals found there would have been very incomplete. In the Gazetteers of the Chota Nāgpur States, certain notes by Mr. L. E. B. Cobden-Ramsay, I.C.S., have been drawn upon very freely. The information regarding the geological formations of the States has been derived from papers prepared by Mr. Vredenburg. Lastly, Messrs. R. V. Russell, I.C.S., A. E. Nelson, I.C.S., and Hira Lāl, E.A.C., have given much valuable advice as to the form into which the work should be thrown, while Pandit Ganpat Rao, Superintendent of the Political Agent's Office, Chhattisgarh Feudatories, and Bābu S. N. Bose, lately a member of the Rājkmār College Staff and tutor to the Chief of Sārangarh, have devoted much time to the preparation of the drafts for the press. To all these gentlemen my acknowledgments are due.

RAIPUR,)

E. A. ROOKE.

The 20th June 1909. }

CHHATTISGARH FEUDATORY STATES.

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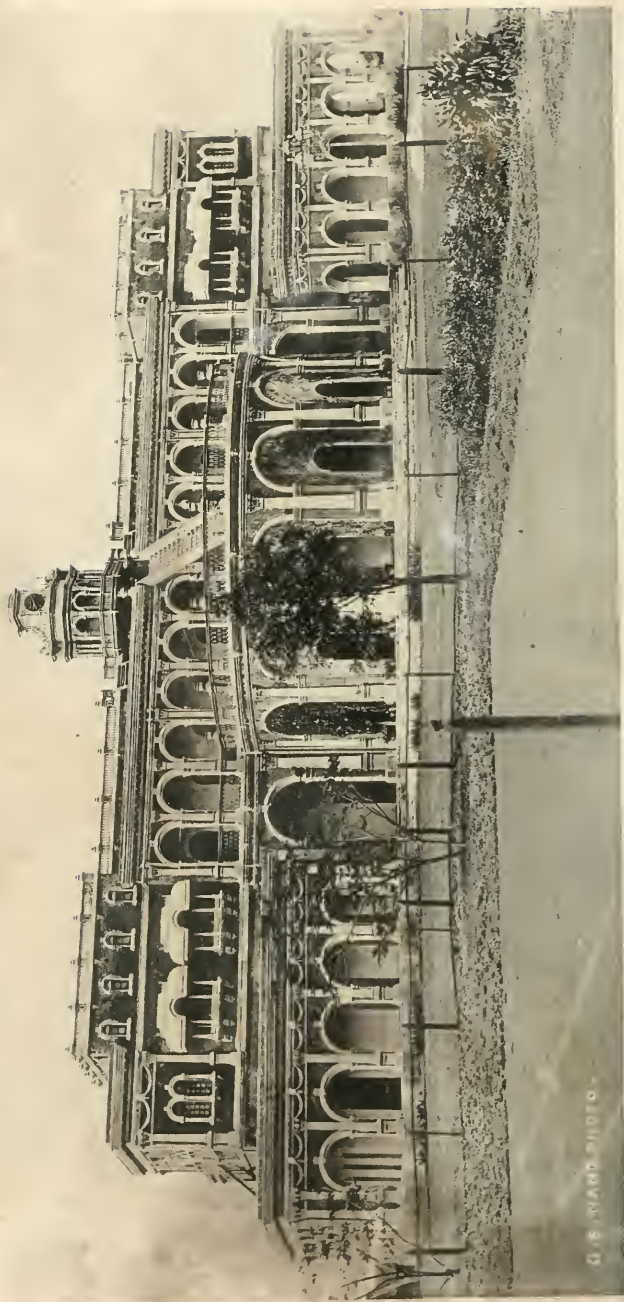
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List showing names of Officers who have held the appointment of the Political Agent, Chhattisgarh Feudatories, since the formation of the Agency with the dates of their periods of office.

Name of Officer.	Period	
	From	To
Mr. F. C. Berry, C.I.E.	29-4-1887	18-5-1889
" (Sir) A. H. L. Fraser (K.C.S.I.), Commissioner, held charge in addition to his own duties. }	19-5-1889	10-7-1889
	18-5-1892	7-6-1892
" J. A. C. Skinner	11-7-1889	10-12-1889
" J. P. Goodridge	11-12-1889	19-12-1891
" D. O. Meiklejohn	20-12-1891	17-5-1892
" H. Priest	18-6-1896	26-4-1897
	8-6-1892	16-5-1893
	17-5-1893	2-11-1893
" A. S. Womack	10-4-1901	1-9-1901
	19-11-1901	14-5-1904
	28-6-1904	26-6-1905
" A. D. Younghusband, Political Agent	16-7-1905	4-3-1906
	3-11-1893	21-7-1895
	30-9-1895	29-4-1896
Held charge as Commissioner in addition to his own duties ... }	27-4-1897	7-5-1897
	2-6-1898	4-9-1898
Mr. L. A. G. Clarke	22-7-1895	29-9-1895
Col. J. A. Temple, Commissioner, held charge in addition to his own duties. }	30-4-1896	17-6-1896
Mr. R. A. B. Chapman	8-5-1897	1-6-1898
	5-9-1898	10-2-1899
" F. G. Sly	11-2-1899	30-8-1900
" P. Hemingway	12-10-1900	20-2-1901
	31-8-1900	11-10-1900
" J. W. E. Poynting	21-2-1901	9-4-1901
" (Sir) A. Blennerhassett (Bart.) ...	2-9-1901	18-11-1901
" E. Batchelor... ..	15-5-1904	15-6-1904
" H. E. Hemingway... ..	16-6-1904	27-6-1904
" H.M. Laurie, Offg. Commis- sioner, held charge in addition to his own duties. }	27-6-1905	15-7-1905
Political Agent	5-3-1906	20-4-1907
Mr. F.A.T. Phillips, Commissioner, held charge in addition to his own duties	21-4-1907	8-5-1907
" A. B. Napier	9-5-1907	11-7-1907
" E. A. deBrett	12-7-1907	(present incumbent)





RAJKUMAR COLLEGE. RAIPUR.

Benrosi, Colla., Derby.

FEUDATORY STATES.

INTRODUCTION.

State.	Area.	Population.
Bastar	13,002	306,501
Kanker	1,429	103,536
Nāndgaon	871	126,365
Khairāgarh	931	137,554
Chhuikhadān	154	26,368
Kawardhā	798	57,474
Raigarh	1,486	174,929
Sakti	138	22,501
Sārangarh	540	79,900
Surguja	6,055	351,011
Udaipur	1,055	45,379
Jashpur	1,963	132,114
Korea	1,631	35,113
Chāng Bhakār	906	19,548
Total ...	30,959	1,618,109

1. This volume gives an account of the fourteen States which are included in the Chhattisgarh Division of the Central Provinces; a group, by no means homogeneous, but composed of units which differ one from another as much in their physical features as they do in the degree of civilisation to which their inhabitants have attained. In this introduction, an attempt will be made to give a general description of the whole group which may assist the reader in forming a rough idea of the territories dealt with, of their extent, population and general development, and of the system under which they are administered.

Originally there were fourteen States in the Chhattisgarh Division, five of which, *viz.*, Kālahandi, Patnā, Rairākhōl, Bāmra and Sonpur were Uriyā-speaking States, while in the remaining nine the common language was Hindī. When a redistribution of territory was effected in 1905 between Bengal and the Central Provinces, these Uriyā-speaking States were

made over to Bengal and five Hindi-speaking States, which had up to then been attached to the Chota Nāgpur Division of Bengal, were transferred to the Central Provinces. The latter States are Surguja, Udaipur, Jashpur, Korea and Chāng Bhakār.

The fourteen States now included in the Chhattisgarh Division cover an area of 30,959 square miles and have a population of 1,618,109 souls. They do not form a compact block of territory, but extend from 24°-06' N. (the northern limit of Surguja) to 17°-46' N. (the southern limit of Bastar), and from 84°-24' E. (the eastern limit of Jashpur) to 80°-15' E. (the western limit of Bastar.) Geographically the States are split up into three blocks. The first consists of the Bastar and Kānker States; the second of the Nāndgaon, Khairāgarh, Chhuikhadān and Kawardhā States, the first three of which are interlaced with one another and with British territory in an intricate manner; and the third of the three old Central Provinces States of Sakti, Raigarh and Sāranagarh and the five new States handed over from Bengal.

2. The first block is largely covered with forests and mainly inhabited by aborigines, the population being extremely sparse in parts and nowhere very dense. Thus in Bastar the average density is 24 to the square mile, the maximum in the area round the capital being 50 and the minimum 4 to the square mile; while in Kānker, which is nearer to the open Chhattisgarh country and has therefore attracted more immigrants than Bastar, the average density is 72·48 to the square mile. The main feature of the Bastar State is the extensive plateau, mainly covered with *sāl* (*Shorea robusta*) forest stretching from its northern boundary to some distance south of the Indrāvati river and mainly inhabited by aboriginals known as Murias. The western part of the State is a tangled mass of hills, known as the Abujhmār, inhabited by a primitive tribe known as the Mārias. The southern portion of the State along the Godāvāri river is low-lying, hot and damp. Teak grows well there but most of the big timber has already been extracted. In this tract Telugu is spoken or understood by the people. The Kānker State lies lower than the Bastar plateau and is more open in the east, where the Mahānadi river flows through the State than it is in the west.

A good second-class road runs from Jagdalpur, the capital of Bastar, through Kānker to Dhamtarī, the terminus of the Raipur-Dhamtarī narrow-gauge branch of the Bengal-Nāgpur Railway. A surface road takes off from this road at Kondāgaon, 59 miles distant from Jagdalpur, to Antāgarh (a tahsil headquarters of Bastar State) continues as a second-class road and runs through Kānker State and the Drug District to Rāj-Nāndgaon, a station on the main line of the Bengal-Nāgpur Railway and the capital of the Nāndgaon State. Myrabolams are exported in large quantities from these two States, and, as might be expected, forest products generally are the chief sources of trade. The timber in the Kānker forests has been freely exploited, but in Bastar large tracts are untouched by the axe and, given proper conservancy, protection from reckless waste by the aborigines, and better means of communication, should in the course of time prove an exceedingly valuable property to the State. Rice may be regarded as the main crop in both these States, but the aborigines also grow kodon and kutkī and eke out their food supplies with mahuā, yams and other jungle produce. They are all addicted to the use of liquor brewed from the flower of the mahuā and *tūri*.

3. The second block, consisting of Nāndgaon, Khairāgarh, Chhuikhadān and Kawardhā, lies on the edge of the Chhattisgarh basin, with the western and northern borders of the block among the hills of Bhandāra, Bālāghāt and Mandlā. The open country is as well cultivated and as prosperous as the adjoining parts of British territory and, as there are considerable tracts of black soil, we find wheat, gram and linseed cultivated to a far larger extent than is the case in Kānker and Bastar. The population is also more mixed as the aborigines have given way in the open tracts to Telis, Chamārs and other castes found in the Chhattisgarh plain. In the hilly parts of these States, however, the Gonds hold on, and along the Mandlā border in Kawardhā State a colony of Baigās is located on the Chilpī Ghāt and is allowed to carry on cultivation by axe and fire in a block of jungle set apart for the purpose. This block of States is well provided with roads. Good second-class roads from Dongargarh and Rāj-Nāndgaon

stations on the main line of the Bengal-Nāgpur Railway converge on Khairāgarh, whence a road leads through Chhuikhadān and the Drug zamindāris of Gandai and Sahaspur Lohāra to Kawardhā. The latter town is also connected with Tildā station on the main line of the Bengal-Nāgpur Railway (55 miles) by a second-class road. Nāndgaon and Khairāgarh benefit by the Great Eastern Road, running more or less parallel to the railway along or near their common border for some distance and through Rāj-Nāndgaon itself. Dongargarh station, which lies in Khairāgarh State, is also connected with the Great Eastern Road by a second-class cross road. The main line of the Bengal-Nāgpur Railway runs through both these States and takes the heavy traffic which converges on Rāj-Nāndgaon and Dongargarh. Rice, wheat, oilseeds and jungle produce are the chief articles of export. Rice, kodon, kutkī and *arhar* are the chief crops grown for local consumption. Wheat is usually exported. The mahuā flower is popular as an article of diet and is very useful to the aborigines who here, as elsewhere, rely on this and on jungle roots and fruits to supplement their grain crops. Cotton is grown to some extent and attempts have been made to encourage the cultivators to grow a good class of cotton (though so far without much success), in the hope that the Bengal-Nāgpur Spinning and Weaving mills at Rāj-Nāndgaon may be able to obtain a satisfactory supply of cotton locally. The Managers of the mills have done every thing possible to popularize the crop by providing good seed at much less than its cost price, suitable agricultural implements and skilled cultivators to train the local men. They have also opened ginning mills at Rāj-Nāndgaon and Kawardhā. In this block of States Nāndgaon and Chhuikhadān have but little forest, but Khairāgarh and Kawardhā possess considerable areas, Kawardhā in particular being fortunate in possessing excellent *sāl* forests along the borders of the Mandlā and Bālāghāt Districts which are at present being worked by the Bengal Timber Trading Co. on lease for the extraction of sleepers.

4. The third block of States may be subdivided into two groups, the first consisting of the three States which have been under the Central Provinces Administra-

Raigarh, Sakti and
Sārangarh.

tion from the time of the first Chief Commissioner, *viz.*, Raigarh, Sakti and Sārangarh; and the second being composed of the five States made over by Bengal in 1905. The first group is on the eastern fringe of the Chhattisgarh plain, and the States included in it are open and well developed. The main line of the Bengal-Nāgpur Railway touches the capitals of Raigarh and Sakti. Sārangarh is cut off from Raigarh by the Mahānadi river which is a serious obstacle to traffic. In the open season, however, it can be temporarily bridged and steps are being taken to do this. The Raigarh and Sārangarh States are fairly well provided with second-class roads, but Raigarh requires opening up to the north of the railway where the country is hilly. The Chief is constructing a good second-class road from Khursia railway station north to the Mānd river, which forms the boundary between this State and Udaipur. This road is intended ultimately to carry a tramway or light railway connecting Khursia station with a coal field found on the Mānd river. The main crop grown in these States is rice and the cultivation is certainly more skilful, at any rate in south Raigarh and Sārangarh, than in any other part of the States. The best cultivators in these two States are of Uriyā extraction (Koltās and Agharias); they are very laborious, devotedly attached to their fields, and exceedingly clever at conserving and utilising any available water, holding it up in tanks and leading it to their fields in most ingenious fashion. Sugarcane and hemp are also successfully cultivated by them, the latter crop being mainly exported to Calcutta through Raigarh where a European firm has established a depôt to handle the fibre. Wheat, gram and other spring crops are not much grown in these States. In the matter of forests there is not much to say. The Sakti and Sārangarh States have no forest of any great value; Raigarh can grow good *sāl* but most of it has been exploited.

5. In the second group of States the largest and most important is Surguja which in

Surguja, Udaipur, Jashpur, Korea and Chāng Bhakār.

point of area (6055 square miles) is second only to Bastar and in population (351,011) is first of all the States. East of it lies Jashpur and west Korea with Chāng Bhakār beyond it, while Udaipur lies to the south in the low country below the wall of the

great plateau known as the Mainpāt. All the first four States named above are landlocked and no cart traffic is carried on in them. Surguja is cut off from the nearest station on the main line of the Bengal-Nāgpur Railway by a pass on the road leading through Udaipur State which is hardly passable for loaded bullocks, much less for carts. A similar obstacle cuts off the traffic to Sakti station. To the east the country through Jashpur and Gangpur is easier, but the distance to the rail is very great. To the north the country again becomes difficult. The easiest exit for trade appears to be through the Uprorā and Mātin zamīndāris of the Bilāspur District to Pendrā Road station on the Bilāspur-Katnī branch of the Bengal-Nāgpur Railway, but at present no road exists. Meantime the western part of the State sends its grain through Korea State to Pendrā Road, but this is a round about route and by no means easy. Surguja in fact may be roughly described as a secluded basin, walled in on the north, east and south by massive hill barriers and protected from approach on the west by the forest-clad tract of Korea. Its most important physical features are the Mainpāt, a magnificent tableland forming the southern barrier of the State, and the Jamirapāt, a long winding ridge which is part of its eastern boundary. From the Jamirapāt isolated hill ranges and the peculiar formations locally known as *pāts* rise to an elevation of 3500 and 4000 feet, forming on the north the boundary of Pālāmau and blending on the south with the hill system of northern Jashpur. In the valley of the Kanhār river there is an abrupt descent of 900 feet from the tableland of the east to the fairly level country of central Surguja, which here divides into two broad stretches of fertile and well tilled land. One of these runs south towards Udaipur and separates the Mainpāt from the wild high lands of Khuria in Jashpur; the other trends to the west and, opening out as it goes, forms the main area of cultivated land in the State. The Jashpur State is divided into a low land tract and a highland. The low lands, known as the Hetghāt country, are undulating and well cultivated; the highland tract, or Uparghāt, is cut off from the low lands by a steep wall of rocky hills above which lies the capital Jashpurnagar. The tract round the capital is fairly open, but towards the Surguja side the country rises.

still higher to the Khuria plateau, and here cultivation is confined to the valleys, often very narrow, and the tops of the plateaux, with patches of *dahia* cultivation on the slopes where the jungle is felled and burnt by the wild tribe known as Korwās. To the west of Surguja in the Korea State the land rises in steps of forest-clad hills until the Chāṅg Bhakār plateau is reached. These two States, Korea and Chāṅg Bhakār, are very wild and in parts the population is extremely scanty. Chāṅg Bhakār is a mere tangle of hills and forests with hardly any tracks through them. On the Surguja border and in the Khargawān zamīndāri in the south of Korea the soil is fairly good, but as a rule it is poor. The Udaipur State to the south of Surguja has some fertile land in the Mānd valley, but the northern and eastern portions of the State are covered with hills and forests. Udaipur alone of these five States has fairly easy access to the railway, its capital Dharamjaigarh being connected with Khursia station by a road which will shortly be raised to the second class. As might be expected from the description given above, the people of these States are backward. They live in rude comfort, but have little or nothing in the way of luxuries. The aboriginal tribes of Gonds, Kawars, Korwās, Khorākūs, Bhuinhārs and Oraons muster strong and the higher castes are but scantily represented. Rice is carefully cultivated and considerable attention is paid to the plots of barley and mustard grown in the cultivators' homesteads. In the northern part of Surguja wheat and gram are grown to some extent, but elsewhere these crops are unimportant. The jungle tribes prefer the fruits and roots which they find in the forests to rice, and subsist largely on them. The flower of the mahuā is everywhere a great stand-by, and yams and arrowroot are eagerly collected. Wild animals of the various sorts found in the forests, birds, rats and snakes (if not poisonous) all contribute to the pot. The Korwās are even said not to hesitate to eat dogs. Surguja and Jashpur both produce grain in excess of their requirements and export large quantities of rice and oilseeds. Surguja also does a considerable trade in lac with Mirzāpur. Korea and Chāṅg Bhakār cannot export much grain; indeed it is doubtful if Chāṅg Bhakār can spare any at the best of times. All these States, however, support large herds of

buffaloes, which are brought down from the north for the sake of the grazing on the well-watered plateaux scattered through the country, and in consequence there is a good trade in *ghī*. The forests in these States mainly consist of *sāl*, but, though they are very extensive, they do not appear to contain much big timber.

In Jashpur there are some blocks of fairly good forests and in Khargawān (Korea State) magnificent trees are found. Elsewhere, either through the poverty of the soil or through the universal adoption of the practice of tapping the trees for resin—a practice which is now forbidden—the timber is small and poor. In any case most of the forests are too remote from the railway to attract customers.

6. The early history of the States is obscure and the History and status traditions handed down in the ruling of the Chiefs. The States prior to British families are generally incapable of rule. verification, but such information as is available has been given in the separate accounts of each State comprised in this volume.

Originally the rulers were known as zamindārs and were petty chieftains, mostly either of the Rājput or Gond castes, each of whom had carved out for himself an estate in what was then wild and practically unknown country. There were 115 estates of this nature scattered over the country now known as the Central Provinces, varying in size from large and important territorial possessions such as Bastar, with an area of over 13,000 square miles, to single villages paying a few rupees, or in some cases nothing at all. Of the States dealt with in this volume, Bastar, Kānker, Kawardhā, Khairāgarh, Nāndgaon and Chhuikhadān belonged to the group known as Nāgpur Zamindāris, the first three going into a sub-group known as Zamindāris of Chhattīsgarh and the last three into that known as the Khalotī (or low country) Zamindāris; Raigarh, Sakti and Sārangarh belong to the group of the Sambalpur Garhjat chiefs and Surguja, Udaipur, Jashpur, Korea and Chāng Bhakār to the group known as the Zamindāris of Surguja pertaining to Chota Nāgpur. Practically in every case the chieftains were subordinate to higher chiefs such as the Rājās of Mandlā, Deogarh¹ or Chānda or the Haihayavānsī dynasty of Ratanpur.² Bastar alone seems to have remained intact

1. In Chhindwāra.

2. In Bilāspur.

from a very remote period without territorial interference on the part of the paramount power. The one point which is certain about these tenures is their great antiquity. Gradually, as the Marāthās extended their conquests during the period 1740-1755, these chieftains became subordinate to that power. In 1819 and succeeding years enquiries into the past history of the tenures under the Marāthā Government were made by British officers and a report on the subject was drawn up by Mr. R. Jenkins and published in 1827. In this Report it is stated that the Waingangā Zamindāris—including, it must be presumed, the Khaloti or low country Zamindāris (the class to which the present States of Khairāgarh, Nāndgaon and Chhuikhadān belong), which were previously subject to the Lānji District—‘seem to have been granted or confirmed to the ‘ancestors of their present possessors, chiefly Gonds and ‘Rājputs, by the Marāthās, as rewards for service or to ensure their assistance in maintaining tranquillity in a country ‘at that time very unsettled and affording great facilities for ‘resisting authority.’ In regard to the Zamindāris of Chhattisgarh proper, which included the present State of Kawardhā, we learn that they ‘seem to have been held by the Chhattisgarh Rājās of the ancient but long extinct Haihayavansi ‘Kshattriya dynasty on the tenure of military service which ‘the Marāthās changed to a tribute.’

The Kānker and Bastar Rājās are described as zamindārs of Chhattisgarh but their origin does not receive particular notice. The Kānker Rājā was at one time deprived of his zamindāri by the Marāthā Government for rebellion, but he was repossessed of his ancient seat of Kānker proper. The Bastar zamindāri, as already remarked, seems to have remained intact from a very remote period. In all cases, notwithstanding the official authority of the chieftains and their administrative influence, they were dependent and subject to the Government of the day. In most instances this dependence was inherent in the tenure from the first and in all it was real under the Marāthā Government. Mr. Jenkins adduces evidence of this and points out that the Waingangā zamindārs were bound by the old *sanads*, conferring the tenure, ‘to furnish a certain number of armed followers, to ‘assist the Government in police matters,’ besides paying a rent which was ‘regulated by no fixed rules and increased a

'opportunity offered.' The zamindārs also of Chhattisgarh proper, as well as the Kānker and the Bastar zamindārs, paid large sums by way of tribute, and with regard to the Chhattisgarh zamindārs it is recorded that the tribute fluctuated 'according to the strength or weakness of the Government.' Thus in 1819 the status of these Chiefs may be described in general terms as one which 'left the chieftains on sufferance entire masters of their own lands and people so long as by regularly paying their tribute and rendering feudal service and obeisance they fulfilled the condition of good behaviour.'

But in 1819 their power was restricted under new engagements which were concluded with the whole of the zamindārs. These engagements 'were framed on the general principle that, whilst no unnecessary sacrifice of the revenue or rights of the Government should be made, a liberal system should be pursued towards them, it being considered of much more consequence, in the actual state of the country, to reconcile and attach these tributaries to the new order of things, than by endeavouring to gain an inconsiderable financial benefit, or by stretching a doubtful prerogative, incur the risk of exciting discontent among them, or rendering it necessary to coerce them in parts of the country unfavourable to military operations.' Accordingly the tribute was, for the most part, continued at its former figure in these engagements. But the zamindārs were prohibited from having recourse to arms against their neighbours for the settlement of disputes, and their power of inflicting punishments among their own people was curtailed. They were bound 'to abstain from capital punishments; to submit to the awards of the Government District officer, in cases of appeal from their own decision;' to make good all losses sustained by travellers passing through the zamindāris or to deliver up the thieves; and generally to be loyal and obedient. The zamindārs by these engagements also renounced a right which several of them had usurped of levying manorial dues known as *sāyar* including transit dues. The only zamindār who was exempted from the restrictive operations of these engagements was the Rājā of Bastar, on whom 'no attempt was made to impose new restrictions in regard to the exercise of unlimited power in judicial matters, or in the *sāyar* collections.'

7. In this state matters remained until the lapse of the Nāgpur State to the British Government in 1854. In 1855 some enquiries into the tenures were made and in some cases the old *sanads* (patents) were confirmed or renewed. These proceedings were not, however, regarded by some of the Chiefs as authoritative ; they were chiefly carried out by the District Officer ; and they seem not to have been reported to Government, nor did they, *per se*, make any material change in the position of the zamindārs. Income-tax was levied from the zamindārs but their tribute was not raised. Ostensibly they were interfered with as little as possible ; yet nevertheless, as no rules were ever laid down for the guidance of the zamindārs and District Officers respectively and as without such rules the tendency of the District Officers naturally was to repress the irregular actions of the zamindārs, so it happened that further restrictions were gradually placed on their exercise of administrative functions ; until at length when Mr. (afterwards Sir Richard) Temple enquired into the position of the Chiefs, in 1862-63 it was found that, except in regard to the powers which some of them exercised by virtue of their investiture as magistrates under Act XXV of 1861, only the Rājā of Bastar could be said to remain in the possession of any recognized official powers in judicial or fiscal matters. The Rājā of Bastar's powers had only been curtailed to the extent of prohibiting the levy of transit duties, and the execution of capital sentences without the confirmation of the Chief Commissioner. As regards the rest, except in the matter of the magisterial powers already mentioned, the powers of the Nāgpur zamindārs, which were formerly admitted to be inherent in their tenure, had not been formally recognized under British administration. They had been, in general terms, restricted to the adjudicature of petty cases ; and if parties to disputes, of even a petty kind, preferred to sue in the District courts, their suits were heard. The zamindārs themselves were held to be as amenable as others to the nearest Government courts, whether for the commission of crime, or when sued in petty matters of dispute, it might be, by their own people. They had, however, been allowed to make their own police arrangements, although in some instances parties of

regular police had been located within the zamīndāris, generally to the dissatisfaction of the zamīndārs.

Turning next to the Raigarh, Sārangarh and Sakti States, which belonged to the group known as the Sambalpur Garhājāt Chiefs, the origin of their tenures is not clearly known. It can only be with certainty alleged that it is very ancient. The earliest authentic information we have of them is that they were first independent ; then they held in subordination to the most powerful of their number, the Mahārāja of Patnā. In later times the Mahārāja of Patnā was forced to share his supremacy among the Chiefs with his relative the Mahārāja of Sambalpur ; and this was the situation when all fell under the dominion of the Marāthās in 1755 as tributaries. When they were ceded to the British Government in 1818 'advantage was taken of the circumstances 'under which Sambalpur and Patnā were found to annul the 'dependency of the other zamīndārs on these two Chiefs ; 'and in 1821 separate *sanads* were granted to each zamīndār 'and separate engagements taken.' At this period the affairs of these chieftainships were administered from Rānchi (Chota Nāgpur). The Government, however, from the first declined to issue any definite rules for the guidance of the Chiefs. The general line of policy was alone indicated. The ascertained and generally admitted rights of the Rājās and the various classes of their subjects, and all customs of the country that were not incompatible with the usages of civilized nations were to be strictly maintained. In regard to tribute it was determined to adopt, generally, a lower scale than that which was levied under the Marāthā Government. The settlements were made for a limited period and commenced in 1827 for a period of five years nominally, although as a matter of fact they remained unrevised for a long period. Separate engagements were taken from each Chief binding him to the right administration of the judicial and police powers entrusted to him. In practice the powers were limited to the infliction of seven years' (afterwards reduced to six months') imprisonment. In the civil and revenue departments the Chiefs were nominally possessed of absolute powers, but they seem, nevertheless, to have been controlled. Non-interference is said to have been the prevailing policy, but in practice interference was the principle

followed. This practice does not however seem to have been carried out to any material extent. Virtually perhaps the Chiefs did decide all cases without much risk of reversal on appeal to the Agent of the Governor-General, South Western Frontier.

In January 1861, the management of these chieftainships was transferred to the Superintendent of Tributary Mahals, Cuttack, and it was ordered that 'matters should be conducted in precisely the same way as when the estates of these 'chieftains formed a part of the Chota Nāgpur Division'. In 1862 Sambalpur was transferred to the Central Provinces, and while the status and powers of the Garhjat Chiefs were, in every other department, upheld as before, their judicial powers in the criminal department were limited to those conferred by Act XXV of 1861 on Magistrates and Subordinate Magistrates and each Chief was duly invested according to his position and ability. From the above it will be seen that in all essential points the status of the Garhjat Chiefs in 1862-1863 was not different from the status of the Nāgpur zamindārs. Both classes were liable to pay a variable money tribute which was, in effect, an equitable portion of the public revenues accruing within their jurisdiction; both exercised judicial powers in the criminal department only as magistrates under Act XXV of 1861; in police matters both were left tolerably free from control; in respect to civil justice and revenue administration both had authority; and in the case of both classes interference had been more or less exercised, although a less repressive policy had been pursued towards the Garhjat Chiefs than towards the Nāgpur zamindārs.

In 1862 Bastar was given an adoption *sanad* and after full consideration of all the facts placed before him the Governor-General in Council finally decided in 1863 that all the other Chiefs dealt with above, and also the Rājā of Kālahandi and four other Garhjat Chiefs, *viz.*, Patnā, Sonpur, Rairākhhol and Bāmra, were of sufficient importance to be recognized as Feudatory Chiefs and authorized *sanads* being granted to them in the following form :—

'Her Majesty being desirous that the Governments of the 'several Princes and Chiefs of India, who now govern their 'own territories, should be perpetuated, and that the repre-

‘sentation and dignity of their Houses should be continued;
 ‘in fulfilment of this desire, this Sunnud is given to you to
 ‘convey to you the assurance that on failure of natural heirs,
 ‘the British Government will recognize and confirm any
 ‘adoption of a successor made by yourself, or by any future
 ‘Chief of your State that may be in accordance with Hindoo
 ‘Law and the customs of your race.

‘2. Be assured that nothing shall disturb the engagement
 ‘thus made to you, so long as your House is loyal to the
 ‘Crown and faithful to the conditions of the grants or en-
 ‘gagements which record its obligations to the British
 ‘Government.’

‘The Chiefs of Bastar, Kānker, Khairāgarh, Chhui-
 khadān, Nāndgaon, Sakti and Kawardhā gave acknowledg-
 ments of fealty as follows:—‘I am a Chieftain under the
 ‘Administration of the Chief Commissioner of the Central
 ‘Provinces. I have now been recognized by the British
 ‘Government as a Feudatory, subject to the political
 ‘control of the Chief Commissioner, or of such officer as he
 ‘may direct me to subordinate myself to.

‘I will respect and maintain all rights within my territories;
 ‘I will attend to the prosperity of my ryots, to the
 ‘strict administration of justice and to the effectual suppres-
 ‘sion of crime. When a criminal, convicted before me, shall
 ‘merit the punishment of death or a term of imprisonment
 ‘beyond ,
 ‘I will refer the case to such British Officer as the Chief
 ‘Commissioner may appoint before I punish the offender.

‘If any person who has committed an offence in my State
 ‘shall fly to British or other territory, I will represent the
 ‘matter to British Officers, in order that the offender may be
 ‘given up. Should any persons who have committed offen-
 ‘ces in British territory, or criminals belonging to British
 ‘territory, seek refuge in my country, they shall be pursued
 ‘by Officers of the British Government and I will render every
 ‘assistance in capturing and delivering up such fugitives.

‘I will pay into the British Treasury an annual tribute of
 ‘Rs. ; and when the amount of my tribute may come
 ‘from time to time under revision, I will render every assist-
 ‘ance towards settling such amount. I will always pay
 ‘punctually such tribute as may be settled.

‘ I will take such order with my subjects that they shall have no cause to complain against injustice of mine; and when complaints preferred against them are referred to me by British Officers, I will dispose of them equitably. When the Chief Commissioner or his Officers shall give me instructions or advice, I will obey such instructions, and accept such advice. And I will conform, and cause my subjects to conform, to such Forest Regulations as the Chief Commissioner may be pleased to prescribe.

‘ If, at any time, through the misconduct of myself or my successor, my State should fall into great disorder, or great oppression should be practised, then I or my successor shall be liable to suspension or forfeiture of my or his governing powers.’

In 1867 *sanads* were granted to the other two Chiefs, *i.e.*, Raigarh and Sārangarh, in the following form:—

‘ Whereas you were formerly a tributary Chief of a Garhjāt State, His Excellency the Viceroy of India in Council has now been pleased to recognise you as Feudatory and to permit you to govern your own territory in all matters, whether Criminal, Civil or Revenue, with the following proviso : that in the event of any offender appearing to you to merit capital punishment you will, before passing order for carrying out such sentence, send the case up to the Commissioner of the Chhattisgarh Division, or such other officer as shall be nominated by the British Government, for confirmation.

‘ Your nomination to be a Feudatory is also subject to the following conditions, and should you fail in complying with any of them, you will be liable to have your powers as a Feudatory circumscribed :—

‘ 1. That you shall pay regularly the tribute of Rs.*

* Raigarh Rs. 400.
Sārangarh Rs. 1,350.

‘ now fixed for 20 years, *viz.*, from the current year 1867 to the year 1887 A.D., and that the said tribute shall be liable to revision at the expiration of the said term or at any time thereafter that the Government may think fit.

‘ 2. That you shall deliver up any offender from British or other territory who may take refuge in your State ; that you will aid British Officers who may pursue criminals into your territory ; and that in the event of offenders from your State

‘taking refuge in British or other territory you will make a representation in the matter to the authorities concerned.

‘3. That you shall do your utmost to suppress crimes of all kinds in your State.

‘4. That you shall administer justice fairly and impartially to all alike.

‘5. That you shall recognise the rights of all your people and continue them in the same, and that on no account shall you oppress them or suffer them in any way to be oppressed.

‘6. That you shall levy no transit duties on grain, merchandise, or any article of commerce passing through your State.

‘7. That you shall accept and follow such advice and instructions as may be communicated to you by the Commissioner of the Chhattisgarh Division, the Deputy Commissioner, Sambalpur, or any officer duly vested with authority by the Chief Commissioner, Central Provinces.

‘8. That you shall appoint an approved Vakil to be a permanent resident at the Sadar Station of the Sambalpur District, in view to all orders affecting your State being communicated to you.

‘9. That you shall manage your *Abkārī* revenue in such manner as not to interfere with the revenue of adjacent British territory, and that if your *Abkārī* arrangements do so interfere the Chief Commissioner shall have authority to raise your tribute by Rs.* per annum until your *Abkārī* arrangements are again satisfactory.’

*Raigarh Rs. 500.

Sārangarh Rs. 1,000.

These documents still regulate the relations of the Chiefs with the British Government.

There remains for consideration the group of five States headed by Surguja which were transferred from Bengal to the Central Provinces in 1905. These tenures are also of very old standing, and there is reason to believe that in old times the four States of Udaipur, Jashpur, Korea and Chāṅg Bhakār were to some extent subordinate to Surguja. Udaipur was the appanage of a younger branch of the ruling family of Surguja and is still held by a member of the same family, but is now quite independent. In Jashpur the only trace of subordination left is the custom of paying tribute through Surguja. In Korea and Chāṅg Bhakār States no trace of subordination

remains. The tract covered by these five States, like the States of Chhattisgarh proper, was overrun by the Marāthās and paid tribute to that power. They came under the British Government by cession in 1818 under the provisional arrangement concluded with Mudhoji Bhonsla of Berār, and were at first under the Agent to the Governor-General. *Sanads* were granted to the Chiefs of these territories in 1819 and 1820 in which they were described as zamīndārs. These Chiefs until very recent times were under the supervision of the Commissioner of the Chota Nāgpur Division in Bengal and appear to have been treated much more like ordinary subjects than the Chiefs of Chhattisgarh. Now, however, it is settled that they are not liable to be sued in British Courts or in their own Courts by their subjects. In 1899 new *sanads* were granted to all these Chiefs and in 1905 these were issued afresh with a few verbal alterations necessitated by the transfer of the States from Bengal to the Central Provinces. No acknowledgments of fealty have been taken from these Chiefs and no *sanads* granting the right of adoption have been conferred upon them. Their powers in criminal and judicial matters are more restricted than those of their brother Chiefs in Chhattisgarh proper, for they are not empowered to try cases of murder and other heinous forms of crime and cannot impose sentences of imprisonment for more than five years or of fine in excess of Rs. 200, while any sentence of more than two years' imprisonment or of fine in excess of Rs. 50 must be sent up to the Commissioner of Chhattisgarh for confirmation. In civil, judicial and revenue matters, however, they have authority, but are bound to consult and abide by the advice of Government officers in all the more important matters of administration.

8. Included in some of the States are the estates of various sub-tenure holders known as Sub-tenure holders. zamīndārs, *khorphoshdārs* and *ilākadārs* who hold their lands under the Chiefs on favourable terms. Some of these estates are large and important but others consist of a few villages only, in one case at least of a single village. Usually the estates are made up of a number of villages forming a compact block of territory, but in Jashpur some of the zamīndāris are made up of scattered

villages. The principle of descent is that of primogeniture, and in the event of failure of a legitimate male heir, such estates lapse to the Chief. The *zamīndārs*' and *ilākādārs*' tenures are often coeval with those of their Chiefs. The *khorphoshdārs* are members of the Chief's family who have been given tracts for their maintenance; in their case a grant made by one Chief need not necessarily be recognized by his successor. The rights of the sub-tenure holders vary considerably. In Bastar the *zamīndārs* are entitled to the income from the forest in their *zamīndāri* area, and similarly the *khorphoshdārs* and *ilākādārs* of Surguja have hitherto enjoyed such income, as also has the *zamīndār* of Khargawān in Korea State. But in Raigarh and Kawardhā the income from the forests in the *zamīndāri* areas goes to the State. In old days these tenure-holders were responsible for the police of their estates, but now the *zamīndār* of Khargawān is the only one who has his own police. In Bastar, the *zamīndārs* manage their own excise and take the net income from cattle pounds; in other States the receipts from these sources go into the State coffers.

9. The land revenue demand of all the States in 1903 was 10½ lakhs of rupees. In the States of Chhattisgarh proper the usual practice is to settle the villages with a lessee (or *thekedār*) for a term of years. So long as a lessee is of good behaviour, pays the State dues regularly, and keeps the tenants together he is not disturbed, and generally the lease in such a case passes from father to son. A lessee has usually no transferable interest in his village; a State recognizes no co-sharer in a lease, the lessee himself is the only man with whom it can deal, and no partition of a village between the members of a lessee's family is recognized. A co-sharer in the lessee's family can however claim a share in the profits of the village. The tenants hold on condition of due payment of rent and have no transferable rights in their holdings. Their rents are settled at the periodical settlements of the land revenue of the village and cannot be enhanced by the lessee while such settlement is in force. No new tenant can come into a village without the lessee's consent. In the more advanced States, or

portions of States, traverse and cadastral surveys have been carried out and rents and revenue have been worked out on the system followed in the neighbouring British territory. In the more jungly portions summary settlements are effected, either by rough measurement or on the basis of plough areas or seed capacity. In the States which have come over from Chota Nāgpur no traverse or cadastral surveys of the village lands have been made. The settlements are nominally ryotwāri and are based on the seed capacity of the rice-growing lands only, land under other crops being held free of rent to pay the cultivator for the labour which he is called upon to give every year to the State for the repair and construction of the State roads and buildings. In each village an officer, who is called a *gaontia*, is appointed, whose duty it is to watch the interests of the State, collect and pay in the revenue and report on the condition of the village from time to time. He is remunerated by the grant of some land free of rent and also cultivates the State lands set aside to provide supplies for State servants who may have to visit his village in the course of their duties. Practically, unless a very tight hand can be kept on these *gaontias*, they do not differ very much from lessees, for they can easily appropriate the rents of newly broken-up land, and continue to pay into the State treasury only the sum fixed at the last revision of settlement, just as a lessee is entitled to do. Probably a *gaontia* does not, in the long run, make much out of this, for the settlements are usually made for three years at a time only, and it is customary for the *gaontia* to pay a *nazarāna* or premium to his Chief on the renewal of a settlement, which *nazarāna* must come out of the *gaontia's* illicit gains or the profits of the rent-free and State lands cultivated by him, unless he is strong enough to make his ryots subscribe the amount. A *gaontia* is usually elected by the body of tenants and is much looked up to by them. The post is not hereditary but in practice it usually descends from father to son.

10. The State offices in the old Chhattisgarh States are General Administration. organized on much the same lines as those in British territory. The Chief is the final authority in all Administrative control.

revenue, civil and criminal cases, save those more serious criminal cases which he has to refer to the Commissioner or Chief Commissioner for confirmation of sentence. Under him is a *Dīwān*, assisted, if necessary, by one or more *Naib Dīwāns* and *Tahsildārs*. The Public Works, Medical, Police, Forest, Excise and Educational Departments are arranged as in British territory with trained subordinates at the head of each department under the general control of the *Dīwān*. In the Educational Department the Chiefs have wisely combined to maintain an Inspector of Schools, who is a picked officer from the British service, to supervise their arrangements and to inspect and advise on their educational institutions. In this arrangement the five States from Chota Nāgpur have also joined. For the Public Works Department the Chiefs can, if they think fit, utilize the services of the Executive Engineer, Chhattisgarh States Division, who is a member of the Imperial Service ; but they are as a rule averse to doing so on the score of expense, and prefer to retain the services of a trained subordinate of the stamp of an Assistant Engineer or Overseer. The Executive Engineer's labours are in consequence now confined to those States which, owing to the minority of their Chiefs, are under the direct management of Government. The limitation is not so great as it sounds for during the past twenty years practically every State has at one time or another been under Government management with the result that they have been provided with excellent public buildings and a most useful road system through the efforts of a succession of able officers such as Messrs. J. B. Leventhorpe, G. G. White, G. M. Harriott, C.I.E., Captain L. W. S. Oldham, R. E., and Messrs. H. B. Learoyd and G. A. Phear. In four of the Chota Nāgpur States there are no separate departments of Public Works. Such works are carried out by the people under the supervision of State officials, each village having to send a gang of labourers for a fortnight at a time, the number to be contributed being fixed with reference to the number of houses in each village. In the fifth State (Udaipur), which is under the direct management of the Government owing to the minority of the Chief, the Executive Engineer has charge of the Public Works. Taking all

the States together, the expenditure on Public Works during the year 1908 amounted to 4·2 lakhs of rupees.

11. The excise system followed in the States is the same as that which is in force in the less advanced tracts of the Central Provinces, *i.e.*, the outstill system. The States are bound to administer their excise arrangements in such a manner as not to interfere with those in force in British territory. Drugs, such as *gānja* and opium, are bought by the Chiefs, in the former case from wholesale vendors in British territory and in the latter from a British treasury, at cost price and sold to their licensed vendors at rates which ensure that there shall be no unfair competition with licensed vendors in British territory and no consequent demoralisation of the people. The excise income of all the States in 1908 amounted to 3·62 lakhs of rupees.

12. The officials in immediate charge of the Forest Department of the States have, as a general rule, not been trained as scientific foresters. A notable exception is Bastar, which for some years past has enjoyed the services of trained officers of the ranger class with eminently satisfactory results. Some of the Chiefs have of late availed themselves of the new Provincial School opened at Bālāghāt to train selected subordinates on their staffs, and it is hoped that, as the advantages of the course of study which that school provides become more generally known, a larger number of candidates will be sent there. In 1908 the forests of the States yielded an income of 5·65 lakhs of rupees in spite of the fact that some of the most valuable forest areas are very remote from any railway. As the country is opened up the value of the State forests is bound to increase rapidly and scientific management will become a matter of prime importance. Over large tracts much damage has been done in the past by reckless felling and burning and, in the case of the *sāl* (*Shorea robusta*) forests in the Chota Nāgpur States, by tapping for resin. There are, however, indications that the Chiefs have realised the necessity of putting an end to these destructive practices. The chief products of the State forests are *sāl* timber, teak (limited practically to the southern States), bamboos, myrabollams, lac and the flower of the

mahuā (*Bassia latifolia*). Honey, wax, yams, arrowroot, catechu and various fruits and roots are also forthcoming in considerable quantities and there is some trade in horns and hides. Surguja, which is favourably situated with regard to Mirzāpur (one of the chief centres of the lac industry), has vast quantities of the *palās* tree (*Butea frondosa*) in its northern parganas and does by far the greatest trade in lac, a good year bringing in perhaps 2·25 lakhs of rupees.

13. In education the States of Chhattisgarh proper do not, it is believed, compare unfavourably with similar tracts in the Central Provinces. There are in all three High Schools (at Khairāgarh, Raigarh and Nāndgaon), seven English middle schools, and a like number of vernacular middle schools, 250 primary schools for boys and 12 for girls. The total number of scholars enrolled is 23,887 and the average daily attendance is 73 per cent. The percentage of pupils to children of school-going age is 10·5. Chhuikhadān with 28·9 per cent. leads the way, followed by Sakti with 25·6 and Udaipur with 20·8. The four Chota Nāgpur States of Surguja (2·3), Jashpur (3·9), Korea (6·1) and Chāng Bhakār (3·06) are most backward and affect the general average considerably, inasmuch as their population is about one-third of the total population of the States. About 27 per cent. of the scholars in the States are aborigines and about 12 per cent. belong to the low castes; about 54 per cent. are non-Brāhman Hindus, 4 per cent. Muhammadans and $\frac{1}{2}$ per cent. native Christians. The expenditure on education during 1908 amounted to Rs. 74,300.

14. One institution, which is of special interest to the Chiefs, but which is not included in those mentioned above, deserves mention here and that is the Rāj Kumār College situated at Raipur, the headquarters of the Commissioner of the Chhattisgarh Division. From the year 1882 to 1891 there existed at Jubbulpore an institution known as the Rāj Kumār School: it was an appanage of the Government High School and was therefore more a hostel or boarding-house than a school complete in itself. In 1892 it was decided to remove this old institution to Raipur, a position more convenient for the Feudatory States of Chhattisgarh for whose benefit it

existed. Sir Andrew (then Mr.) Fraser was Commissioner of the Chhattisgarh Division at the time. He succeeded in obtaining generous support from the Feudatory Chiefs and zamīndārs of the Division and a sum not far short of one-and-a-half lakhs of rupees was contributed. Of this amount Rs. 1,12,200 was invested in Government securities to form a permanent endowment fund, the balance being spent in the purchase of buildings, and in alterations and adaptations of existing buildings. Additional buildings have from time to time been erected or purchased : thus the circuit house was purchased for the residence of the Principal, and a house was purchased for the residence of two other masters. New studies and messing quarters for the boys have also been erected, funds for these having been generously contributed by certain Feudatory Chiefs and zamīndārs. A Government grant made in 1905 enabled the College to purchase a residence for the first Assistant, to build a hospital and to put the main buildings generally in a thorough state of repair. Another grant in 1906 enabled a science class-room to be built. From the year 1894, when the institution at Raipur was opened by the late Sir John Woodburn, down to the year 1903, the College received no Government grants, and its upkeep depended entirely upon the interest from the endowment (which, owing to the conversion of 4 per cent. Government Securities to $3\frac{1}{2}$ per cent. in 1895, was less than its original figure) and upon fees paid by the boys attending this school. This necessitated very careful management and the maintenance of a small staff on very moderate pay. Since the year 1903, after an inspection made towards the end of 1902 by the then Chief Commissioner of the Province, Sir John Hewett, and the Director of Education in India, Mr. Orange, the College has received a regular fixed grant of Rs. 8000 from the Central Provinces Government : also one of Rs. 2000 from the Bengal Government and one for 5 years provisionally of Rs. 1000 from the Government of Eastern Bengal and Assam. Large numbers of boys have been joining the College from Bengal, and a few from Eastern Bengal ; at the present time, indeed, nearly half of the 26 boys attending the College come from Bengal. These grants have enabled a larger staff to be maintained, and the pay of all the members of the staff, including the Principal, to be put upon a satisfactory

footing. The upkeep of the College now depends upon these grants, upon the interest derived from the endowment, upon fees paid by the boys and upon house-rent from a bungalow rented by the Political Agent within the College precincts. The curriculum is a special one, having in view the special requirements of the class of boys being educated at the school. Religious instruction forms a special feature of it, and this and the excellent discipline maintained may be considered, perhaps, the features of the institution which commend themselves most to the parents of the pupils. The College at the present day is in a very satisfactory state, a fact which must afford great pleasure to the Principal, Mr. G. D. Oswell, who has presided over its destinies for the past fifteen years and is about to sever his connection with it owing to ill-health, to the great regret of all connected with the institution.



MAP OF BASTAR & KANKER

STATES
Scale 1 inch = 24 Miles





BASTAR STATE.

15. The Bastar State lies between $17^{\circ}-46'$ and $20^{\circ}-14'$ N. and $80^{\circ}-15'$ and $82^{\circ}-1'$ E. with an area of 13,062 square miles. Its extreme length from north to south is about 164 miles and the breadth from east to west about 128 miles. In point of area this State is about twice as large as any other State in the Central Provinces. The name Bastar is considered locally to come from *Bānstari* (shade of bamboo), and to have been given by the founder of the State, because he used to spend most of his time in the bamboo groves. The State is bounded on the north by Kanker and the Raipur District; on the east by the Jeypore estate of the Madras Presidency; on the south by the Bhadrā-chalam tāluk of the Godāvāri District of Madras and on the west by the Chānda District and the Nizām's Dominions. In all it contains five tahsils and eight zamindāris. Nearly the whole of the northern half of the State is an undulating forest plateau raised about 2000 feet above sea-level. Scattered over this plateau are disconnected chains of low hills about 500 feet in height. To the south-west lies the extensive mass of hills known locally as the Abujhmār, the home of the Māria Gonds, with peaks varying from 2200 to 3160 feet in height. South of the Indrāvati river is the Bailādila range¹ which runs generally from north to south but spreads out to the south-east until it reaches the Savari river. This range contains the loftiest peak in the State (4160 feet). In the eastern portion of the State is the Tulsidongri range running westward from the Jeypore border and encircling the main plateau. The highest point here is 3915 feet above sea-level. The Albāka range of the Madras Presidency forms part of the western boundary of the State. Parallel to this and about eight miles to the north-east are the Matimarka hills. These two ranges are about 3200 feet in height. The only other hills of importance are the Tiknāpilli hills, an

¹ So called because it resembles a bullock's hump.

isolated range about 2800 feet in height covering about 16 square miles in the Kontā tahsil, and the Kosmī range running along the Kānker border and rising to about 2600 feet.

16. The largest and the most important river in the State is the Indrāvati which has numerous tributaries, the largest being the Pamer Rivers. Chinta. The Indrāvati rises from Rāmpur Thuamul in the Kālahandi State of the Bengal Presidency and flowing through the State for about 240 miles falls into the Godāvāri at Bhadrakālī. Owing to its rocky bed the river is not navigable except near its junction with the Godāvāri. Neither the river nor its tributaries dry up in the hot season. The western tributaries pass through very broken country. The Kanger in particular passes through several deep gorges with a fall at Tirathgarh.

17. According to the Settlement Report of Mr. Gayer the geological formation of the State is of plutonic origin. It represents all the distinguishing physical characteristics common to that formation. The predominant feature of the country is its excessively hilly nature and great out-crops of granite rock masses. The vast bulk of the rock in Kondāgaon tahsīl is sandstone while here and there argillaceous rocks in the guise of slate and trap force their way to the surface. The slate tracts are bare, dry and not suited to agriculture, but where trap appears, there are generally black cotton tracts; these, though not rich, are generally under cultivation. There are also frequent out-crops of quartz. In the Antāgarh tahsil the stratification generally runs from north-west to south-east and the whole area is chiefly composed of metamorphic sandstones which are often of ferruginous type, iron being most in evidence between Antāgarh and Raoghāt. Owing to volcanic action much of the rock has been rendered crystalline. These are occasional out-crops of plutonic rock as granite. To the east of this area trap of an argillaceous character is met with which from decomposition has given some of the best stretches of black cotton soil in the State. This is notably the case about Narainpur and to a smaller extent in the vicinity of Antāgarh and Chhotā Dongar.

According to the geological survey report a stretch of nearly horizontal strata runs, from east to west, north of the Indrāvati for a breadth of some 30 miles. This is often mixed up with laterite here and there. In the Indrāvati valley, between the laterite, alluvium is sometimes of considerable thickness. The sandy clays at Karanji are seen overlying quartzite sandstones of apparently no great thickness. About Chitrakot may be seen vitreous quartzite and a black shale. In the south of Jagdalpur about Chītāpur good limestones may be found and so also in Korakpur, 16 miles to the south-east of Jagdalpur. In the Bijāpur tahsīl the strata run from north-west to south-east. The rock is almost entirely volcanic sandstone which is chiefly impregnated with iron ore. Quartz and quartzite and other crystalline out-crops are constantly met with. In the Kontā tahsīl the rock consists of sandstone of volcanic nature, calcareous sandstone coming up in many places. Metamorphic schists and quartz and other crystalline rocks are of frequent occurrence, out-crops of such rocks being met with in very many places.

18. For botanical purposes the soil of the State may be divided into four classes, the moist, the intermediate, the dry and the rocky regions. The moist region occupies most of the north-east and central eastern portion of the State. The principal tree in the moist region is *sāl* (*Shorea robusta*). It grows in abundance and attains considerable dimensions, one tree having given 75 metre-gauge sleepers. *Harrā* (*Terminalia Chebula*) grows on the fringes of the *sāl* belts and more especially in the open areas about village cultivation. *Sandri* (*Mallotus philippinensis*), *hardū* (*Adina cordifolia*), *kaini* (*Stephegyne parvifolia*) and *bohar* (*Hymenodictyon excelsum*) are plentiful. *Kauha* (*Terminalia Arjuna*) is much used in making boats and carts. Besides these may be met with *jāmun* (*Eugenia Jambolana*), *baherā* (*Terminalia belerica*), *keor* (*Wrightia tomentosa*), *karmeta* (*Dillenia pentagyna*) and *kem* (*Bischofia javanica*). In the shrubby vegetation the following are common :—*Heptapleurum venulosum*, *Clerodendron infortunatum*, *Breynia rhamnoides*, *Helicteres Isora*, *Ardisia humilis*, *Buddleia asiatica*, *Hyptianthera stricta*.

The intermediate region is less extensive and comprises a tract along the south-west border of the State, a belt in the south-east from Chintalnār to Sukmā, and a narrow strip running from Partāppur *via* Sonpur and Chhotā Dongar into Kutru. Here teak, locally known as *sāha*, is the most important tree, the best quality being found in Bhopālpātnam, West Kontā and Kuakondā. Associated with this are *adun* (*Terminalia tomentosa*), *dongribāns* (*Dendrocalamus strictus*), and *panibāns* (*Bambusa Tulda*). Other important trees found in this region are *bījasāl* or *yegis* (*Pterocarpus Marsupium*), *kusum* (*Schleichera trijuga*), *kosrū* (*Trewia nudiflora*), *seona* or *gomur* (*Gmelina arborea*), *mokhā* (*Schrebera swietenoides*), *karai* (*Milinsa velutina*), *besnā* (*Sesbania grandiflora*), *anjan* (*Hardwickia binata*), *rudrak* (*Elaeocarpus Ganitrus*), *jamrāsi* (*Elæodendron glaucum*). The poisonous *kamer* (*Nerium odorum*) and the evergreen *ijit* (*Salvadora Persica*) are the important shrubs here.

The dry region is extensive and is interspersed between the two previously described regions, but is more generally confined to the western half and southern part of the State. Here *dhaurā* (*Anogeissus latifolia*), *bhirra* (*Chloroxylon swietenia*) and *rhoni* (*Soyimida febrifuga*) are common. Other trees met with are *siris* (*Albizzia Lebbeck*), *shisham* (*Dalbergia latifolia*), *chār* (*Buchanania latifolia*), *tendū* (*Diospyros Melanoxylon*), *aonlā* (*Phyllanthus Emblica*), *kuchlā* (*Strychnos Nuxvomica*), *pherai* (*Ficus Cunia*), *tondri* (*Cascaria tomentosa*), *relū* (*Cassia fistula*). The important shrubs in this region are *Sapindus emarginatus*, *Acacia concinna*, *Albizzia stipulata*, *Grewia oppositifolia*, *Zizyphus Ænoplia*, *Boswellia serrata* and *Cochlospermum Gossypium*.

The rocky region is limited to the crests of the hill ranges and is poor botanically. The trees are generally stunted, crooked and deformed. The only species which do fairly well are soft-wooded. Here we meet with *Euphorbia neriifolia* and *Euphorbia tortilis*, various *Sterculias*, the *hingu* (*Balanites Roxburghii*), the *khata* (*Cordia Myxa*) and the *khair* (*Acacia eburnea*). The commonest tree in the open country is the *mahuā* (*Bassia latifolia*). Other trees met with are *harrā*, *palās* (*Butea frondosa*), *semar* (*Bombax Malabaricum*), *khirnī* (*Mimusops indica*), *bor* (*Zizyphus Jujuba*), *nīm* (*Melia indica*), *champak* (*Michelia Champaca*) and *mungā* (*Moringa pterygosperma*).

Palms fill an important place in the domestic economy of the people. Houses and mats are made of the leaves, the sap is relished, sago is taken from the interior of the stem, the stems are converted into water troughs and water pipes, &c. The palmyra palm (*Borassus flabellifer*) locally known as *tār* grows gregariously in the south and south-west. The cut flowering stocks yield a sweetish acid sap which is collected in bamboo tubes or in earthen pots tied to the peduncle. The people look upon the *tāri* as indispensable. No artificial measures are adopted for the reproduction of this useful tree but it is allowed to struggle for its existence as best it may. It attains a height of 80 feet and a diameter of 2 feet near the ground. The leaves are 3 to 5 feet in diameter. This palm was, prior to the introduction of the commutation rules in 1896, taxed at two annas per tree. The next most important palm is the *sulphi* (*Caryota urens*) a palm with bipinnate leaves and a diameter of $1\frac{1}{4}$ to 2 feet. This palm does not grow gregariously but always associated with dicotyledons in the shady valleys of hills or the depressions of an undulating plain and thrives best in the central and northern parts of the State. Its chief product is the sweet sap, obtained from the cut spadix, which is held in high estimation. After a tree has ceased to flower the interior of the stem yields a palatable flour. The wild date palm (*Phoenix sylvestris*) locally termed *chhind* and the *P. acaulis* are both fairly common. The fruits of both are eaten while the leaves are made into baskets, etc. These palms grow in the open country on the plateau. Their distribution is limited. The *buta chhind* (*Phoenix farinifera*) is very common and useful to the wilder inhabitants. It forms extensive thickets nearly everywhere but more especially under the light cover of tall trees. The stems are bruised and twisted into cordage for rough work such as binding fences. The flowers and the fruit are eaten, but unfortunately only a few bushes are fertile. From the stem a farinaceous substance is obtainable which is eaten. The leaves are used for thatching. In the stem of this palm is often found a grub which is considered a delicacy. The cocoanut tree (*Cocos nucifera*) is found in gardens but no nuts are produced. The *Calamus tenuis*, the cane, is found in the valleys about Tulsidongri, Bailādila and elsewhere and is

used in the State jail in the manufacture of chairs, etc. Along river banks in the moist forests are found several species of *Calamus* of little general practical utility.

Climbers.—The forests are more or less overrun by climbers which in places are so numerous as to smother completely the trees to which they have attached themselves. There is generally not much demand for climbers, the consequence being that the check exercised over them is insignificant. The *siari* (*Bauhinia Vahlii*) is perhaps the most extensively employed. The *rodel* (*Butea superba*) comes next. The bark of the former is used for cordage and the leaves for plates and umbrellas while the seeds are eaten roasted. The *agia* or *nase* (*Millettia auriculata*) is also a large climber but not gregarious or high-growing. Being confined to localities where cover is light, it is useful for the suppression of grasses. The *Abrus precatorius* is found only in the moister regions. The seeds are used as beads and occasionally, after being crushed, to poison arrows, but beyond this it has no uses. On the tallest trees in the mixed type forests are found the *Spatholobus Roxburghii* and *Dalbergia volubilis*. They are both woody climbers and on a few occasions have been employed as fencing material. Where there are no fire protective measures as in Bastar, these climbers are silviculturally useful in the suppression or mitigation of forest fires. The root of the *kuheti* (*Ichnocarpus frutescens*) is medicinal, possessing the properties of a sarsaparilla. The *chinūr* (*Cryptolepis Buchanani*) a twin-ing shrub, is most commonly confined to hedges. It is a very useful creeper medicinally for both human beings and cattle. This climber is fairly well represented in the drier forests. The *boderta* (*Olex scandens*), a powerful climber and very destructive to tree growth, is fortunately rare and confined to damp places such as rivers and ravines. Of vines there are several species. The sap of one species, believed to be *Vitis lanata*, is drunk as a substitute for water by the aborigines.

Grasses.—The grasses of the State are deficient in nutritious properties and hence, although the areas available for grazing are large, the cattle are stunted and of poor quality. The best fodder grass is *dūbi* (*Cynodon dactylon*) but it is early burnt out and is not available throughout the year. The next best is *mūch* (*Iseilema Wightii*), to be found in most fallow fields and open forests adjoining villages. As it re-

mains green for a long time it is the principal fodder grass of the State. The commonest grass in the forests is the *sukul* (*Andropogon contortus*), the well-known spear-grass. Whilst it is very young cattle will feed on it, but once the stalks have developed it is eschewed and it is not even employed for thatching when once the spear heads have set. It grows profusely in open forests establishing itself in almost any locality, crushing out the *churi* (*Saccharum ciliare*) and the *dāb* (*Pollinia argentea*) the two best thatching grasses. These grow best in the shade of trees where the forest is not too dense. After the forest fires of February and March they are among the first to spring into blade and are then much sought after for grazing. The *birun* (*Anthistiria scandens*), the *phulbehari* (*Saccharum officinarum*) and the *kāns* (*S. spontaneum*) are employed extensively to make brooms, mats, fans, sieves and baskets. The *birun* is confined to the borders of streams and from its root crude scents are extracted. The *phulbehari* is found in all low lands and damp situations in the vicinity of hills. The *kāns* invades fallow lands very rapidly and is difficult to eradicate. The *usari* (*Erianthus Ravenneæ*) and the *bagai* (*Imperata arundinacea*) are grasses found in open situations on stony ground almost all over the State. They are used most extensively for cordage of fine quality for the stringing of cots and bow-strings. The *musni* or *botha*, a reed-like grass found in marshy places, without any nodes and with a tuft of three to five leaves and inflorescence at the apex, is employed extensively for mats, many of which are exported to the Madras Presidency. For certain forms of religious ceremonies the *khas* and the *dūbi* are often used. An oil is extracted from the spear heads of the *sukul* which is used in native medicine.

19. The forests of the State at one time had the reputation of being well filled with game, but the depredations of the aborigines have greatly reduced the stock. Armed with guns of sorts, bows and arrows, and spears, they turn out by whole parganas to organize hunting parties. The game is driven by firing the grass and any animal found is slaughtered, irrespective of its size or sex. Nets are used in these beats to stop the game which, once entangled, is speared. Pits and traps of various

patterns are also used. Shooting by visitors is well regulated, but the local people (especially the village *shikāris*) will have to be restrained to save the game from being exterminated. Of the wild animals tigers are common. Man-eaters are often reported and most of them are either tigresses who have, or are just about to have, cubs. Panthers are also plentiful. Large tiger cats (*Felis viverrina*, Jerdon) are found in the hill ranges. Leopard cats (*Felis Bengalensis*, Jerdon) are very common. The fishing cat is also found and the ordinary jungle-cat (*Felis chaus*) is common. Besides these the caracal (*Felis caracul*) and two civet cats (*Viverra zibetha* and *Viverra malaccensis*) are found, the first-named principally in the north-west and the two latter in the Kondāgaon and Jagdalpur tahsils. The palm civet cat (*Paradoxurus musanga*) also occurs. The caracal and the civets are eaten, not being considered members of the cat-tribe by the aborigines. The hyæna (*Hyæna striata*) is found throughout the western and southern parts of the State. Wild dogs are numerous, but they are not destroyed owing to the superstitious idea of the villagers that the killing of these animals will entail the destruction of their cattle.

The elephant and the rhinoceros are no more found in a wild state here. Mr. Blockman in his *Ain-i-Akbarī*, Volume I, states that in the Bastar forests elephants used to be found. As to the rhinoceros, Mr. Gayer writes: 'Some Murias in the hills of the Indrāvati described very fairly accurately to me a rhinoceros which they declared their fathers used to meet in the densely grassed valleys to the north of the river about the Bailādila range. I can hardly believe they had ever heard of the rhinoceros from other parts of India, still less their fathers might have evolved a wonderful creature from their imaginations.'

Jerdon in his *Mammals of India*, 1874, says 'that the lesser Indian rhinoceros (*Rhinoceros sondaicus*) is found at present in the Bengal Sunderbans and very few individuals are stated to occur in the forest tract along the Mahānadi river.' Bastar not being very far from the sources of the Mahānadi it is not unlikely that the Murias' story might be correct. The wild buffalo (*Bos bubalus*) and bison (*Bos gaurus*) are now comparatively rare. They are under protection for a period of five years from 1907, but there is no doubt that the

aborigines still kill them when found. The horns of both animals are much prized as a head-dress to be worn at dances. The *nilgai* (*Bos Elephas Tragocamelus*) is shot in great numbers. Four-horned antelope (*Tetracerus quadricornis*) are plentiful. Sāmbhar (*Cervus unicolor*), būrasinghā (*Cervus duvanceli*) and spotted deer (*Cervus Axis*) are not rare. The barking deer (*Cervulus muntjac*) is hunted with dogs and is often confused with the four-horned antelope locally. The mouse deer (*Tragulus Meminua*) is also found in the denser forests.

Want of space prevents a detailed description of the smaller denizens of the forests. Two sorts of otter (*Lutra vulgaris* and *Lutra Macrodon*) are found. A flying squirrel (*Pteromys petaurista*) can be seen in dark ravines at sun-down. The badger, mongoose, porcupine and hedgehog are common. During the three years ending with 1907 the average number of persons killed by tigers was 67 ; by other wild animals, 16 ; and by snakes, 53.

20. The *manjur* or the common pea-fowl (*Pavo cristatus*) is very plentiful. The red jungle fowl (*Gallus ferrugineus*) is found all over the *sāl* forests and the grey jungle fowl (*Gallus Sonnerati*) in the deciduous forests of the hilly tracts. The red spur fowl (*Galloperdix spadiceus*) inhabits the denser jungles. In open rocky hills is found the painted spur fowl (*Galloperdix lunulata*). He is a smaller bird than the red spur fowl. The grey partridge (*Ortygornis Pondicerinus*), the swamp partridge (*Francolinus gularis*), the black partridge (*Francolinus vulgaris*) and the painted partridge (*Francolinus Pictus*) all occur in the State. The common quail (*Coturnix communis*) visits Bastar during the early winter and goes away before the hot weather. The black-breasted or rain quail (*Coturnix coromandelica*) is a resident bird. The blue-breasted or painted quail (*Excalfactoria chinensis*) and the *lawā* or jungle bush quail (*Perdica Asiatica*) are also found, the latter being very common. Another bush quail (not recognised) is also found. It is distinctly smaller and greyer with more white and less black on the face of the male. This quail is not common.

Leaving out of count the storks, ibises, cranes and the larger herons, all of which are well represented, the common waders

are the paddy bird (*Ardeola grayi*) and cattle egret (*Bubulcus coromandus*). The common bittern (*Botaurus Stellaris*) is met with, and the *sāras* (*Grus antigone*) is fairly common and is frequently tamed. The coot (*Fulica atra*) is very common and with the bronze-winged jacana (*Metopidius indicus*) and the purple moorhen (*Porphyrio poliocephalus*) is extensively shot. The *lik* (*Syphiotis aurita*) is the only representative of the bustards. He, however, does not breed in the State and is a rare bird. So are also the representatives of the snipe family. The wood-snipe (*Gallinago nemoricola*) is rare, but is sometimes found in the more isolated swampy patches on the outskirts of the *sāl* jungles. The common Indian lapwing (*Sareogrammus indicus*) is common on every plain. The local *shikāri* respects this bird as it gives him warning of the approach of animals when he is seated over a water-hole at night. Though it is a useful insect-destroyer, its extermination in Bastar may give to the deer kind a longer lease of life. The spur-winged lapwing, the yellow-wattled lapwing and the grey-headed lapwing are all found quite as commonly as the common species.

Ducks.—The duck family is very sparingly represented with regard to species. The commonest duck is the small whistler (*Dendrocycna Javanica*) known locally as the *ahīri*. It is to be found in every pond, however small, in wooded localities and breeds in the State along the banks of the Indrāvati and other large streams, making for itself a stick-nest during July and August. The red-crested pochard (*Netta Rufina*), locally called *bhurrel*, is a winter visitor and is found in small parties on the large stretches of water. The tufted pochard (*Nyroca fuligula*), locally called *dumur*, is somewhat more common though found usually in very small flocks of under 10 individuals frequenting open sheets of water. The comb-duck or *nuktā* (*Sacridiornis melanonota*) has a wider range than the pochards and is found in much the same localities as the small whistler, but usually only in pairs or small flocks. Stray specimens of the common sheldrake (*Tadorna Cornuta*) have been shot. The sea-coast is only 150 miles distant, so it is nothing remarkable for the common sheldrake to find its way into Bastar. The wood-duck (*Asarconis scutulatus*), a very big coarse looking species, is also sometimes met with in the more jungly tanks.

It has been observed perching much on trees and is said to breed in the State. Amongst teals the cotton teal (*Nettopus coremandelianus*), the widgeon and the common teal are found in small flocks nearly everywhere. The former is a resident and breeds in the State. The pink-head (*Rhodonessa caryophyllacea*) is rare. Only occasional moderate sized flocks have been met with. The pintail (*Dafila acuta*), locally called *daunā*, frequently visits the larger tanks in large flocks, but they stay but a very short time. The spotted bill (*Anas paccilorhyncha*), locally called *gugral*, is uncommon and it is found in pairs or singly. One has been shot as late as August, but whether it breeds in the State is questionable. The *hansa* or gadwall (*Chaulelasmus Streperus*) appears to be confined to the tanks in the open area about the village of Bastar and has not been found elsewhere. The Garganey or blue-winged teal (*Querquedula circia*) is the first to come and the last to leave of all the ducks.

Other birds of note.—The bird most appreciated as a pet both in and out of the State is the Bastar *mainā* (*Eulabes intermedia*), generally also known as the hill *mainā*. This handsome bird is exported in considerable numbers and fetches from Rs. 2 to Rs. 10. Unfortunately, about 80 per cent. die during their first moulting season from a disease of the throat which the local bird-fanciers cannot treat.

An equally good pet is the *bhimrāj* or racket-tailed drongo (*Dissemurus paradiseus*), a bird nearly as big as a magpie, with the outer tail feathers prolonged for about a foot into long bare shafts feathered at the tips. In captivity these outer tail feathers are seldom formed. The bird is an excellent mimic of sounds but does not talk. Both the *mainā* and the *bhimrāj* are taxed by the State at one anna each when exported. There are besides many birds of beautiful plumage in the extensive woods and wilds of Bastar, among the orioles, fly-catchers and wood-peckers. Two green pigeons are found, the *Crocopus phænicoplerus* and *C. chlo-rogaster*. The latter is confined to the eastern and northern portions and the former is found in the rest of the State.

21. The rainfall is registered at all the tahsils and some of the zamindāri headquarters. According to the record at the headquarters town Jagdalpur (which is far more reliable than the

Rainfall and climate.

others) the average rainfall during the last 13 years is 58·66 inches. The State catches both the south-west and the north-east monsoons. The greatest fall of 74·89 inches was received in 1895. In 1906 it was 71·17 inches. The State does not contain any observatory, but the temperature is said to vary from 120° to 46° F. The climate of the State is damp, malarious and unhealthy.

22. The early history of the Bastar State is obscure, but

History.

from the inscriptions and copper plates¹ recently discovered by Rai Bahādur Pandā Baijnāth, the present Diwān of the State, it appears that the central part of the State formed in the 11th century the kingdom of a Nāgvansi family who had their capital at Bārsur, a village in the State, and perhaps also at Kuruspāl near Chitrakot. Their kingdom was known as Chakrakot. The northern part of the State, it seems, either formed part of, or was subordinate to, the Kānker State. The history of the southern portion is not known. The country of Chakrakot was often raided by many a king from the south.² A number of stone inscriptions relating to the early history of the State have been discovered only recently and those in Telugu characters have not been fully deciphered.

The Chakrakot kingdom subsequently formed part of the Warangal kingdom of the Kāktiya dynasty who were feudatories of the Chālukya kings. The renowned Pratāp Rudra was the most brilliant of the Kāktiya dynasty. On the decline of the Chālukya kings the Kāktiya became independent.

The Bastar Rāj family claims its descent from the Pāndu king, Birbhadrā of Delhi, who was granted by the family goddess Dilleshwari an arrow as his weapon of war. This Birbhadrā subsequently moved to Mathurā, where he received a trident from the goddess Bhuwaneshwari. Thence the family with the family goddess moved on to Jeypore in the Madras Presidency in the time of Virkeshari. Later on they settled at Warangal with Mānikya Devī (or Danteshwari as she is called in the Bastar inscriptions), their family goddess, who granted them a sword when they moved into Bastar. All these weapons are still in existence and are even now

¹ These have been deciphered and edited by Mr. Hīra Lāl in the *Epigraphia Indica*, Vols. IX and X.

² *Epigraphia Indica*, IX, page 179.

worshipped. The Kāktiyas were great patrons of learning and the great commentator Mallināth flourished under their patronage. One authority states that the great Kāktiya king, Pratāp Rudra, lost his life and kingdom in a battle with Ahmad Shāh Bahmani in 1424 A. D., but it seems that the capital and some outlying districts maintained their independence for 150 years after this. The king's brother, Annam Deo, left Warangal and established his kingdom at Bastar. Some say that Annam Deo was turned out by his brother. Be that as it may, Annam Deo died in Samvat 1415 and was succeeded by Hamir Deo. Pratāp Rāj Deo, who came to the throne in Samvat 1558, is said to have conquered eighteen forts (*garhs*) around Dongar, and assigned them to his younger brother as a maintenance grant. It seems that within three generations of this event the Bastar branch of the family became extinct, and thereafter both Dongar and Bastar came under Rājpal Deo of the junior branch. Reference is made to this fact even now on all State ceremonial occasions, when the stick-bearer recites among other formulæ 'Lahurā Gajapati Salāmat,' *Lahurā* referring to the younger branch. Rājpal Deo had two Rānīs, a Baghelin and a Chandelin. By the first he had a son named Dakhin Singh, and by the second Dalpat Deo and Pratāp Singh. The Baghelin Rānī was very jealous of her co-rānī and her sons, and when Rājpal Deo died, she managed to place her brother on the throne, thereby ousting the legitimate claimant Dalpat Deo, who had to leave Bastar for the time being and take shelter in the Jeypore kingdom. Subsequently he managed to win over the Bastar court people to his side, and with their help killed the usurper of the throne on a Rakshābandhan day while pretending to pay allegiance to him. Dalpat Deo had seven Rānīs. By the senior Rānī, a Kānker princess, he had a son, named Ajmer Singh. One Nilu Pandit of the Nāgpur Army attacked Bastar and took away as a prisoner the princess, who subsequently died in Puri. Dalpat Deo now removed his capital to Jagdalpur which has since then become the headquarters town of the State. Three years later he died and then Daryao Deo, his son by his second Rānī, and Ajmer Singh fell out. The latter secured the throne, but had ruled only for 2 years, when Daryao Deo, with the help of the Rājā of Jeypore, ousted him. For this aid the Jeypore Rājā

received the Kotpad tract in 1777 A.D. subject to certain conditions. Daryao Deo also received assistance from the ruler of Raipur, then a part of the Nāgpur territory, for which he had to pay a yearly tribute. Thus now for the first time Bastar became a dependency of the Nāgpur State. Three of the zamindāris to the north of the Godāvari river passed into and formed part of the Hyderābād territory at this time. Ajmer Singh was then treacherously murdered and Daryao Deo died. His eldest son Mahipāl Deo ascended the *gaddī* and transferred the Salonigarh and the villages of Aori and Bhaisābedā to the Rājā of Jeypore¹ in satisfaction of a debt said to have been contracted by Daryao Deo, his father. After Mahipāl's death, Bhopāl Deo succeeded. He assigned the Sihāwa tract in 1830 A.D. in lieu of the *takolī* payable to the Nāgpur Government, retaining 5 villages held by his mother. Bhairam Deo was the next successor. He seems to have been unfortunate in his Diwān and a disturbance occurred in which some Murias were shot. This led to the Rājā being besieged by his subjects in 1876 A.D. In 1883 A.D. Colonel Ward held an enquiry into the administration and it was arranged that Lāl Kalindar Singh should be Diwān, assisted by a Tahsildār in Government service. This arrangement however broke down. The Rājā was alleged to have permitted a human sacrifice to take place and was removed from the State while enquiries were made. The charge was not proved and he was allowed to return in 1886, but an Extra Assistant Commissioner was appointed Diwān and made responsible for the administration of State affairs, the Rājā being unable to overrule him without the approval of the higher authorities. Bhairam Deo died in 1891, leaving a minor son, Rudra Pratāp Deo. During his minority the State was managed by Government until January 1908 when the young Rājā was installed as Feudatory Chief of Bastar. He is married to the daughter of the late Sir Sūdhal Deo, K.C.I.E., Feudatory Chief of Bāmra State.

23. The State is fairly rich in archæological remains, to the study of which the present Diwān, Rai Archæology. Bahādur Pandā Baijnāth, Extra Assistant Commissioner, has devoted considerable attention. Old

¹ As to the relation of Bastar and Jeypore, see Vizagapatam District Gazetteer, pages 274—276.



Bentrose, Callo., Derby.

A TEMPLE AT BARSUR, BASTAR STATE.

buildings and inscriptions are found at Bārsur, Dantewāra, Bhairamgarh, Narainpāl, Kuruspāl and Dhanorā. At Barsur there is a Siva temple with 12 stone pillars carved on the outside with sculptures of nude figures in a damaged state. It is said that Mahipāl Deo and his queen Padma Kumāri were offended at the indecency of the figures and caused them to be defaced. A ruined Ganesh temple is also found here. The image of Ganesh, about 8 feet high and over 17 feet in girth, is still there. Another temple about 50 feet high and known as 'Māmā bhānjā kā Mandir' has carvings inside representing bells hung from chains and is in a fair state of preservation. Another Siva temple has two sanctuaries with a common court of 32 pillars. From this Captain Glasfurd took a stone bearing a Telugu inscription of 1109 A.D. which is now in the Nāgpur Museum, and makes mention of Someswar Deo and his queen Ganga Mahādevi. Several other temples are scattered about the place and there are also some collections of beautifully carved images of Vishnu and other deities. There are still three stones with inscriptions here, two in Telugu and one in the Devanāgarī. At Dantewāra is the temple of the goddess of the Nāgvansi kings whom they called Mānikyeshwari. Most of the old temples here have fallen but there are three Telugu inscriptions on stone. One is of 1062 A.D. and one of Narsingh Deo dated 1218 A.D. The third has not yet been deciphered. At Bhairamgarh we find the doorway of an old fort, several tanks and some old temple ruins. There are two inscriptions, one of which (incomplete) mentions the Dantewāra goddess. Narainpāl has a temple of Vishnu, the courtyard has fallen in and the image of the god is broken. There is an inscription on stone here recording the gift of this village to the temple of Nārāyan, built by Gunda Mahādevi, widow of Dhāravarsha-Deo and mother of Someshwar Deo, on the death of the latter and the accession of her grandson Kanhar Deo. Jatanpāl near-by has an inscription of 1218 A.D. recording a gift of land in Narsingh Deo's time. Kuruspāl contains several inscriptions, one of Someshwar Deo's time dated 1097 A.D. and another of the same reign but undated. One inscription mentions Ratanpur and states that the Chakrakot Rājā burnt Vengi, the capital of the Eastern Chālukyas. A *satī* stone inscription mentions Harischandra and is dated 1324 A.D. Another inscription

mentions Rudreshwar Deo but is undated. At Dhanorā are the ruins of about 20 tanks and also about twenty-five mounds which probably cover the ruins of temples. One on being excavated disclosed the remains of a temple and a Siva *lingam* six feet long and as much in girth. Many images lie scattered about and on a hill near-by there is a ruined fort. A Karna Rājā is said to have ruled here, probably the individual who built the temples in Sihāwa ascribed to the Chief of that name.

24. The area and population of the State in 1901 were 13,002 square miles and 306,501 persons respectively. The density of population of the whole State is 24 persons per square mile. There are 2525 inhabited villages in the State, only ten of which contain over a thousand inhabitants, while about 300 have over a hundred persons. Jagdalpur town itself has a population of 4762 persons.

25. A census of the State has been taken on four occasions. The figures in 1872 and 1881 were 78,856 and 196,248 respectively, but the enumeration was probably defective. The census of 1891 showed 310,884 persons. During the next decade famine occurred and the population fell to 306,501 or 24 to the square mile. In the Jagdalpur tahsil the population is about 50 to the square mile; but in Kontā it is only 8, and in Kotapāl less than 4, to the square mile. There is practically no emigration or immigration.

26. Malarial fever is responsible for most of the mortality and a large proportion of the population suffers from malarial cachexia. A fever known as 'Jungle fever' in which the patient lies in a comatose condition for several hours, is distinguished from other varieties by the people. Bowel complaints and skin diseases are common; of epidemic diseases cholera has appeared three times since 1891. Small-pox appears occasionally, but is said to be decreasing rapidly. Plague has so far not visited this State.

27. The major portion of the population are agriculturists. About two-thirds of the people are cultivators and about one-tenth are field labourers. There are about 9000 cattle breeders and herdsmen. Iron-workers number 3400, weavers about 9000



Bemrose, Colln., Derby.

STONE FIGURE, AMRATI, BASTAR STATE.
(ORIGIN UNKNOWN.)

and potters about 2000. Washermen and barbers are very rare and are found mainly in the large villages in the north of the State. Liquor-sellers are more common and number over 2000. Persons engaged in trade and moneylending are not numerous, for the wants of the aborigines are few and their means limited.

28. The chief languages used in the State are Hindī, Halbi, Telugu and the various dialects of Gondī. *Bhatrī*, a dialect used on the middle-east border, is a mixture of Halbi and Uriyā, spoken by about 18,000 people. Halbi is a corrupt form of Chhat-tisgarhi Hindī and is spoken by over 100,000 people in the northern part of the State, where Hindī is also spoken by 21,000. The census figures show only about 8000 persons as speaking Telugu, but in the southern third of the entire Bastar State, Telugu is the language which is best understood by the Gonds after their own Gondī, and is of greater importance than appears from the census figure. Nearly 150,000, including 50,000 Mārīās, speak Gondī and its dialects. It must be understood that in Bastar the obstacles to free intercourse among the people have been great and sometimes villages separated only by a small range of hills speak different dialects. Many Gonds can also talk either Halbi or Telugu.

29. About two-thirds of the people are Animists and one-third Hindus. There are very few Muhammadans and Christians. *Hindus* of the higher castes are scarce and the Brāhmans, who mostly hail from Orissa, are now by no means orthodox in religious matters. Practically both Hindus and Gonds to a very great extent deify the spirits of the forests, hills, trees, soil, &c., and both worship the Danteshwari goddess. Next to her, Jagannāth commands most respect. He owes this to the proximity of Orissa and the reverence paid to him by one of the Chiefs of the present line. But locally Danteshwari is far above all other deities and the Chief of Bastar, as her high priest, is esteemed above all other priests.

Bhatrā gods.—The Bhatrā Gonds, who have risen above their neighbours and respect the cow, worship, besides Danteshwari and other Hindu deities, Budhī-māta with offerings of goat, pig or fowl but not liquor. She averts small-pox and rinderpest. Bhimsen and his twelve brothers are lords

of the village lands and bring rain. Liquor, pigs and fowls are offered to them. Pardeshin-māta, Telangin-māta and the seven sisters are worshipped collectively with Budhī-māta.

Parjā gods.—The Parjās do not all have the same set of gods. Some who worship Māti Deo (Earth god) do not worship either Māta, Danteshwari, Bhangāram or Karnakotin while others worship all these.

Gadbā gods.—The Gadbās, found round Jagdalpur, worship Budhī-māta under the name of Thakurain-māta. Some of them worship the seven sisters, but they do not worship Langūr, Danteshwari or Telangin-māta.

Māriā gods.—In the Mār country the gods were originally tribal, each tribe in its own area worshipping its own god, but this is breaking down. The Katlāmi *gotra* has its god Karathi at Adnār; the Gomadi *gotra*, its god Bhongarāj at Paralkot, and so forth. None of these people worship Danteshwari. Their gods are represented by two logs of wood placed parallel to one another and lashed together with a rope made of the skin of the bamboo with a third piece of wood secured between them and projecting above the other two.

Muria gods.—Būdha Deo is the god of the Muria Gonds in Kondāgaon and Antāgarh. Būdha Deo is supposed to have brought the Kondāgaon people safely from Raipur into Bastar on the downfall of the kingdom of Dhamdā. Here the Māti Deo (Earth god) and Bhima Devī, the rain bringer, are worshipped and the spirit of a Muhammadan Hospital Assistant has been defied and is believed to watch at the Keskāl ghāt to keep cholera out of the State. The Kondāgaon people also believe in a supreme being called 'Ispurab' and in a heaven.

Telugu gods.—The Telugu Gonds have separate gods according to their *gotras*. The Perumbhoi Gonds worship the eponymous hero of their sect. Towards Kontā they worship a fabulous golden shoe. Here each family has a separate god, in addition to the tribal god, often represented by a few pieces of *tendū* wood. These people have very little idea of religion and know little or nothing about their gods.

Lingāyats.—In the Bijāpur tahsil and Bhopālpātnam zamindāri, many Gonds have become Lingāyats. Such wear a silver box containing a *rudrāksha* bead or a Siva *lingam* slung on a thread and imitate Brāhman orthodoxy.

Mediums, or persons believed to be possessed by a spirit or god, are very often consulted. The Gonds of the wild regions have a great reputation as magicians and sorcerers. Rai Bahādur Pandā Baijnāth, however, states :—

‘Every body believes in magic, but hardly any magician exists in the State. It was only about Bārsur that a ‘Telangā described the ritual of a ‘Vaddi’ (magician). ‘It was partially verified at another place.’ The following gives an idea of the sort of art practised by these so-called magicians. Whenever an enemy’s life is to be taken, a bit of his cloth or hair is offered to a god with some incantations consisting of a string of names of godlings and the victim should then pine away, unless he in turn calls in a magician. This practice is locally called *Hudā mārna*. Another plan is for the magician to put up two bits of grass tied in the form of a cross to represent his client’s enemy and, after going through incantations, shoot at the little figure with a miniature bow and arrow made of grass. If the arrow hits the mark it is believed that the enemy will surely die, unless he has recourse to magic to avert the spell. The magician, before he is allowed to learn any *mantras*, has to undergo certain purificatory ceremonies.

30. Many of the Hindu festivals are not observed in the State, while those that are observed
 Festivals. are carried out differently here. For instance, in the Diwāli festival as observed in the Antāgarh tahsil the women go about from village to village dancing as they beg. The men’s turn comes in Pūs (December-January). In Jagdalpur on the morning following the Diwāli the bullocks are given *khichrī* and their horns are tied with a new piece of cloth which goes to the grazier. Corresponding to the Diwāli festival is the *sem*-eating festival in the Telugu-speaking parts of the State. The Dasahra is observed by the Rāj family with great éclat for ten days, during which period the arms gifted by their family goddess are worshipped. The special feature of the festival, as Pandā Baijnāth states, is the formal handing over of the charge of the management of the State to the Diwān in the presence of the zamīndārs and other leading men. This ceremony is held at the Kāchin *gurhi* on the evening of the day Kunwār Amāvasya

(October). But, before the ceremony takes place, the permission of a girl who is under the influence of a spirit has to be taken. This permission is given by the girl while she swings in a swing and fights with a wooden sword in hand with another individual. For this performance a girl is selected and trained in advance. At night in the Darbār the Rājā takes off his dress and hands it over to his Diwān, thereby formally making over charge of the State affairs. In these days the dress is taken off not in the Darbār, but after it. On the Pratipadā (or the following day) the *kalasthāpna* ceremony is performed by the Chief himself in the Maoli temple. The next is the day of *arti* and *salāmi* by the officials to the Rājā who remains seated in a chariot, attired in State dress with a bow and an arrow in his hand. The 9th day after Amāvasya is the day of reception by the Rājā in state of the Danteshwari *dolī* at the entrance of the town. The tenth is Dasahra day on which another Darbār is held when *arti* is done to the Rājā and *nazar* is made to him. A custom has of late been introduced by the Rājā of giving audience to the people and the State officials on this day and of hearing their grievances.

The important Gond festivals observed in the State are the *chaitrai* and *nawākhai* in which Hindus also take part. On the *chaitrai* a pig or a fowl is offered to the village god with some liquor. The *nawākhai* is observed in the bright fortnight of Bhādon (September). On this day the Gonds offer new grain and liquor to their ancestors. In Kondāgaon Būdhā Deo is worshipped on this day and in Antāgarh *khichrī* is given to the cattle. In the Jagdalpur tahsil this festival is observed by taking sweets and giving new cloths to the members of the family. The Telugus have a festival called *pakal-pandug*, to mark the beginning of the collection of the mahuā crop and another called the *chikur kaiya* when the country bean (*sem*) comes in. Whoever eats *sem* without partaking in the worship is supposed to run the risk of being himself eaten by a tiger. The Parjās observe only *hareli* and *amākhai* (at the mango season).

31. The Gonds constitute about 64 per cent. of the population, and have various divisions and subdivisions. Of the high caste Hindus, Brāhmans number only 867. There are some five

Caste.



Benrose, Cello, Dady

GROUP OF MARIAS, BASTAR STATE, IN DANCING DRESS.

families of Maithili Brāhmans and about the same number of Kanaujias. Recently some up-country Brāhmans have settled here for the purpose of trade. There are over a thousand persons classed as Rājputs ; but it is said that few are of pure descent. The Dhākars (Rājputs of mixed descent) are divided into Puraits and Suraits according to the caste of their mother. Interdining among them is confined to known families. One group called Chairāsars, whose ancestors partook of a dead dog roasted in a jungle fire mistaking it for a stag, are outcastes. Early marriage is prevalent among them, but a grown-up girl is permitted to select her husband, and remarriage of widows is not prohibited. The Dhākars worship the Gond gods in the jungle, and in the open country Hindu gods. The practice of cremation exists as well as that of burial. Some of them wear the sacred thread. The Dhākars are closely connected with the Halbās and hence the saying ‘ Halbā Dhākar pāt pichhorī,’ meaning that they are as closely connected as two pieces of cloth which have been sewn together to make a bedsheet. They do not take liquor or fowl. The Halbās (12,887 or 4 per cent.) are cultivators and much addicted to opium. They take pride in being the bodyguard of the Chief and boast that he walks ‘ under the shelter of their naked swords.’ No mention is made of them in the song which recites the names of those who came with Annam Deo Rājā from Warangal. Two stories are current as to their origin. One is that their founder, Halbā, was transformed into a man from a grass scare-crow of human likeness by God Mahādeo. The other is that he was born out of Balarām’s plough. Some of these Halbās gave trouble about one hundred and thirty years ago to the Chief Daryao Deo, who flung many of them down the Chitrakot fall on the Indrāvati river, only one man escaping with his life. They have many surnames such as Mājhi, Bistrā, Rāna, &c., and various *gotras* named after animals or fruits, marriage among members of the same *gotra* being forbidden. Early marriage among them is imperative, else the girl becomes an outcaste. To avoid this, when a match cannot be found before a girl attains puberty she is formally married to a mahuā tree and later disposed of as a widow. The bride after her marriage is not allowed to return to her father’s house except in com-

pany with her husband. Though widow-marriage is permitted among them, a widow does not generally marry her deceased husband's younger brother. Divorce is allowed among them. They bury their dead. Should a Halbā be killed by a tiger, all his ornaments and brass rings are thrown away, as the belief is that if anything belonging to him remains in the house his soul might bring the tiger there. The Panāras (3336) and Marārs (1663) are really one caste. The Panāras on the Bhopālpātnam side have 3 subdivisions, the Purait, Surait, and Belia. The latter drink liquor and eat fowl. At the census Panāras and Marārs were recorded as Mālis. The Panāras too are very strict as to their daughters being married before the age of puberty. Their formal marriages take place with a *pāilī* measure of *dhān*.

The Rāwats here are of three classes—Jharias, Kosarias and Uriyās. The Kosarias claim to have come from Warangal with their Chief. Of the Banjārās (3600) some are Mathuria Brāhmans who came originally from Berār. They say that their ancestors were employed in Aurangzeb's commissariat. The Kalārs (7052) and Sundīs (1758), though they form separate castes, are similar in many respects. The Gāndas and Pankās are much the same as in Sārangarh (see para. 393.) The Mehrās bury their dead and have no scruples in eating beef. The Gadbās (729) are the *pālki*-bearer class. Their women wear large ear-rings. A Gadbā if he rides a pōny is temporarily excommunicated. The Bhatrās are peaceful cultivators. Near Bastar they are classed as Pita, Amnait and Sān. The divisions are however not yet clearly formed. The Parjā or Dhurwā caste is divided into Tagarā or Thakurā, Peng and Mundrā. The two latter sub-tribes have removed to Jeypore. According to one tradition these Peng Parjās came from Warangal with the Rājā. They do not recognize early marriage.

The Muria and Māria Gonds of the northern and central parts of the State consist of several tribes. There are the Mārias of the Abujhmār country in the north-west of the State who come down to Kutru and Bārsur and who themselves consist of several subdivisions all calling themselves *Meta Koitur* or Koiturs of the hill. Then there are the Mārias of the Kuākondā tract, the Gonds of the Kondāgaon tahsil who





Bemrose, Collo., Derby.

MARIA GIRLS, BASTAR STATE.

have immigrated from Dhamdā, and the Gonds of Antāgarh who call themselves Jharian Gonds. The Telugu Gonds are not considered here. The Gonds round about Jagdalpur occupy the highest position and the Abujh Mārias the lowest. The former have given up beef-eating and pride themselves on the fact that they do personal service to the Rāj family and remain therefore about the Chief's person. To call them 'Gonds' is to insult and offend them, since with them Gond means a beef-eater and a killer of cows. They are rising gradually in the social scale. The Kondāgaon Gonds are beginning to give up beef-eating though in famine days some of them have relapses. *Koitur* is the usual Gondī word for a Gond. In the south the Gond calls himself a *Koyā*.

32. Adult marriages are the rule among the Gonds.

Social life and cus- Among the Hindus they generally take
toms. place before puberty as noted already.

Among most of the wild Gonds certain *gotras* are paternal cousins and the rest are their maternal cousins. A man must marry in the maternal cousin's family. There is generally a ceremony and in marriages of adults the bride's consent is always sought, and a price (called *pāring* money) varying from Rs. 10 to Rs. 30 is paid for her. A poor bridegroom sometimes works in his father-in-law's house, generally for five years, to earn his bride, and is then called 'Lamsenā'. This custom prevails in many castes. Several forms of marriages are recognised. *Pendul* is the regular ordinary marriage. *Er-Utto* is widow-marriage or marriage by *tika*. *Poysotur* is marriage by capture. When there is no offer for a grown-up girl, her parents induce her father's sister's son or mother's brother's son, who has a kind of claim to the girl, to capture her and to take her away. The parents then come in and console the girl, explain the situation and make her accept it. A caste dinner has to be given in such a case and the marriage is over. Sometimes there is a real capture to which the parents are not privy. Here the village women beat the captors till they cross the village limits. This form prevails about Killepāl in Jagdalpur and the country bordering on Bijāpur and Kontā tahsils. Formerly marriage by capture prevailed in other parts also but it is now becoming obsolete. *Paisā mundi paithū*, or *Odi-yattur*, is a form by which a woman, whether a virgin, mar-

ried or widow, of her own choice and without the consent of her guardians goes into the house of another man. A caste dinner has to be given and an injured husband may claim marriage expenses. *Armirtur* is that form in which a virgin or a married woman runs away with another man. The pair are traced and brought back and a caste dinner is given. The hill Gonds' ceremonies are simple. The girl's father takes the bride with a party from his village to the boy's village. The boy's father gives them food and in the evening the people collect at his house for singing and dancing. After this the girl and her parents go back to their camp and are again given food. After dinner they conduct the girl to the boy's house and push her into it asking her father-in-law to take charge of her. After some words of advice to the young couple they depart leaving the bride in her new home.

In the plains more ceremonial is indulged in and the services of a *pujāri* (priest) are enlisted. Sometimes the boy goes in procession to the girl's village following the Hindu custom. Oil and turmeric are rubbed on the young couple, they perform the *bhānwar* ceremony, walking seven times round a post or branch of the mahuā tree. The girl's brother or a priest pours water on them from the top of the *mandwā* (marriage booth). Among the Murias the pair stand over a yoke while this is done. The couple change their clothes, their garments are knotted together and they put on crowns (*maur*) of flowers and leaves of the date palm, &c. In the Telugu country the marriage takes place at the boy's house and after the water has been poured over the young couple the boy ties the *mangal sūtra* round the girl's neck. After a few days the newly married couple visit the bride's house and attend a feast with dancing and singing. About Dantewāra and Bijāpur when a widow remarries a ceremony is performed to transfer her from the god of her parents' family to that of her second husband's family. Otherwise all would be killed by the anger of the forsaken god. Around Paralkot and Kutru if a woman whose first husband was killed by a tiger remarries, the *tika* is performed with the axe or spear of the second husband or with a dog, in order that the tiger may be killed by the weapon or may destroy only the dog.

33. The Gonds sometimes cremate and sometimes bury their dead. Generally they bury those who die of small-pox or leprosy. In the Mār country the burial takes place on the second or third day after death when the relatives have come. With the dead are buried some of his clothes and some cash, also some clothes brought by the relatives. These are for the use of the deceased. At a convenient time a stone is set up by a road side in the name of the deceased if an adult. For an important man a larger slab is set up. At Kundlā on the Narāyanpur-Paralkot road 385 stones were counted and the biggest was $8\frac{1}{2}$ feet in height above the ground. About Dantewāra a little flat stone is placed as a stool at the foot of the bigger one to make a seat for the spirit of the dead. In Kutru they set up wooden posts with rounded tops. Passers-by are supposed to remember the dead and sometimes to offer a little tobacco to them. Before the stone is set up, generally a cow, but sometimes a pig also, is sacrificed. The cow is done to death by the blunt side of the axe. This is called *kutem*.

In many cases and among all the lower classes they try to find out if the deceased died of a spirit trouble or of witchcraft or of disease. In Paralkot three heaps of rice are prepared and the bier is taken to them. If three times running it is attracted to the heap which stands for witchcraft, the dead man's spirit is called upon to take the bier to the witch's residence. The witch then has to confess or to undergo an ordeal. Supposed witches are not as a rule troubled now ; but cases do sometimes crop up where injury is done to such persons. Everywhere some few things belonging to the dead and the earthen pots in his house are thrown away at death. Mourning is observed for different periods in different places, and those in mourning are impure. The Murias in Jagdalpur light a lamp near the family gods at the end of the mourning, spread out some flour and cover it over with an earthen pot for the night. If in the morning there is an imprint of a bullock's hoof, the spirit of the dead has joined them ; but a cat's foot mark means death from magic. A mark like rice grains means prosperity. About Kuāḥondā children who die unweaned are buried near the roots of a mahuā tree that they may continue to get milk

from it. Everywhere among the Gonds there is a purificatory ceremony at the end of mourning and also one to transfer the dead to the manes. The ceremonies described for the Mārias are also observed in the Telugu portion of the State with variations.

34. The villages consist of groups of huts each near its own patches of cultivation. There is hardly any distinction between the house of an ordinary tenant and that of a village lessee. In the Māria villages the houses are constructed in two parallel rows with a broad space intervening in which the common granary stands. Many of the villages bear the names of their founders or of the tribe that first settled there. The village gods are all located in huts outside the villages. In many villages a grove of trees is selected for worship. In the north such a grove is called a *kolo*. The low caste Gāndas are not kept separate unless there are Hindus in the village. In almost every village in the Antāgarh, Kondāgaon and Dantewāra tahsils and among Mārias there is a hut called *gotal ghar*, erected at some distance from other houses. Here the young unmarried persons of either sex collect to sing and dance at night. In some villages they use the house as their dormitory and they appoint office-bearers among themselves to keep order in the institution. Many a match is made up here, the young man usually beginning his courtship by presenting the girl with a comb made with his own hands. Lapses from the path of virtue before marriage are said to be not uncommon but carry no social stigma. After marriage the women are said to be remarkably faithful. They seem to hold a strong position, for it is said that, if a man turns his wife out for misbehaviour, he is unable to induce any other woman to share his lot.

The Mārias are cheerful, honest and extremely generous but very improvident. In the matter of dress their needs are very small and money they do not covet at all. Both men and women wear only a piece of cloth round the waist, and for ornament several iron rings, sometimes as many as twenty, round their necks. Small brass rings are sometimes strung on the large iron rings. The women also wear numerous strings of beads which they collect and pass on from mother to daughter. Ear-rings are commonly worn, one woman



Pemrose, Callo, Tichu.

MARIAS IN DANCING DRESS, DANTEWARA, BASTAR STATE.

being found with fourteen holes bored in her ear and two rings in each of some of the holes. A girdle of cowrie shells is almost invariably worn by the men. These people are not cleanly in their habits, and even when a Māria does bathe he does not wash his solitary garment but leaves it on the bank. When drinking from a stream they do not take up the water in their hands but put their mouths down to it like cattle. Tattooing on the face, legs and hands is commonly practised. The Māria boys in Antāgarh and Kondāgaon brand themselves on their forearms. They believe that they will have to undergo this after death if they do not do it before.

35. Country dances are the chief amusements of the wilder

Amusements.

Gonds and cock-fighting is a favourite pastime in the bazars. For dances the

Māria men lace a strip of cloth backwards and forwards round the upper part of the body and wear head-dresses of peacocks' and cocks' feathers. One or two bells are tied round the waist to hang at the back, and small bells on the ankles. Stag and bison horns are also worn on the heads by some. At their dances the music is provided by drums. The village children amuse themselves with miniature bows and blunt arrows and play tip-cat, blind-man's buff, prisoner's base and a game in which one boy represents a tiger and the rest goats with a goat-herd in charge. They also play a game with tamarind seeds, guessing whether seeds concealed in the opponent's hand make an odd or even number.

36. The most important families in the State are those of

Leading families.

the zamindārs. The Sukmā zamindār is a Kshattriya by caste and claims a

very old descent. This family has several times intermarried with the Bastar family. The zamindārs of Bhopālpātnam and Kotpāl are Rāj-Gonds. The ancestors of the former are said to have been the *pālki*-bearers of the Chief. This zamindār also holds the Mallam-palli tāluk in the Chānda District of the Central Provinces, which was granted to him by the Ahiri zamindār. The zamindār of Kutru claims to be descended from the Nāgpur Gond kings. The Paralkot zamindār is said to be a Sūryavansi Rājput, and to have borne the title of Bhumia Rājā. The zamindār of Chintalnār is a Kshattriya and the Phutkel zamindār is of a Rāwat caste. His family is said to have im-

migrated from Warangal with the Chief as the latter's watermen. The family of Balrām Jia is very influential, as the head of it is the manager of the Dantewāra temple. This family is of the Kshattriya caste. The Rājguru family are Maithil Brāhmins and assert that they are descended from the Darbhāngā Rāj family of Behār. They hold many *muāfi* villages and the present head of the family, Pandit Mitrānāth, is a Darbāri. The Dube family is also of some importance. They have settled here from a very long time. One of the largest landholders is Hāji Abdur Rahmān Khān whose grandfather first came here as a sepoy. Subsequently he traded in cloth and amassed a fortune. He holds about 234 villages. The leading Halbā family is that of Hanumān Prasād Samarth of Bhairamgarh who holds over 40 villages in the Kutru zamīndāri. Another family of some note is that of Kondrāj Bābu of Bhiji. His grandfather was once the zamīndār of the Bhiji tract. The family at present holds eight villages in the Kontā tahsil, on payment of partial *jamā*. Another old family is that of Husendī Negi of Bārsur. They claim to have been originally Nāgvansi Kshattriya but have intermarried with the Halbās and are now considered to belong to the latter caste.

37. The soil throughout the greater part of Bastar consists of a light clay with an admixture of sand well suited for the growth of rice provided that there is an abundant supply of rain.

Mr. Sly in 1899 wrote of the land in the northern half of the State:—‘My impression is that the soil is not usually very deep or naturally fertile. The configuration of the country is generally a succession of undulating ridges with intervening valleys. The valleys certainly contain some land excellently suited for rice cultivation; but the ridges and slopes, which form by far the largest proportion of the area, are covered with thin stony yellow soil which does not look promising. The similarity to the Raipur District struck me very forcibly, but the *bhāta* plains cover a much larger portion of the area of Bastar than in Raipur.’ For the regularly settled tahsil of Jagdalpur Mr. Sly recommended the following classification of the soil:—

A.—Land which is embanked and can grow rice, wheat, gram, masūr and field peas subdivided into:—

(1) *Khari*, i.e., land which receives the village drainage.

(2) *Gabhār* or low-lying land which receives more than its share of moisture.

(3) *Māl* or level land which retains its fair share of moisture.

(4) *Tikrā* or uneven land which does not retain its fair share of moisture.

B.—Land which can only grow miscellaneous crops—

(5) *Marhān* or unembanked land.

The above classification with the addition of a class for *bāris* or garden plots attached to house, applies more or less to the whole State. The classification of the soil current among the people of the State is (1) *matāsi*, (2) *kāli* and (3) *marhān*. *Kāli* of course is not much in evidence. The position classes recognised by the people are *bedā* or low-lying land, *sūm* or level land and *tikrā* or high land. In the summarily settled tahsils the classification is merely into garden land, rice land and minor crop land, and where cultivation is very shifting assessment is made by plough-rates only.

38. The zamīndāris and four of the tahsils (Bijāpur, Kontā, Kondāgaon, and Antāgarh) have not been cadastrally surveyed. The zamīndāris cover 4189 square miles and the State forests about 5873 square miles. In the rest of the State only about 946 square miles have been occupied for cultivation. The best cultivation is in the Jaitgiri pargana in the east of Jagdalpur tahsil and round Jagdalpur itself. The Kondāgaon and Antāgarh tahsils are not so advanced. In Bijāpur and Kontā villages are few and far between and cultivation is very backward.

39. Exact figures of cropping are not available. Rice and urad are the most important crops grown in the State and next come kodon and kutkī. Wheat and gram are grown in small quantities only. Sugarcane cultivation is only important near Jagdalpur. *San* is grown in the southern and western parts of the State and exported to Rājmahendry. The double-cropped area is largest in the Kondāgaon tahsil.

40. According to Mr. Gayer, late Administrator of the State, three systems of cultivation are adopted. The first is called *kohona*, under which fallow lands are ploughed

during and at the end of the rains. Then they are allowed to dry up, but just before the breaking of the monsoon they are sown with heavy or light *dhān* according to the position of the field.

The second system is known as *karkatti*. Here the monsoon ploughing is dispensed with and the ploughing at the close of the rains is more thorough. This is applied to fields which have been under crop or to *gabhār* land which has remained too wet to plough before the close of the rains. If it rains heavily before land prepared under these two systems can be sown, the seed is soaked and sown broadcast after it sprouts. This system is known as *lai*. A flat log (*kopar*) is dragged over the field before or after sowing according as the seed has sprouted vigorously or slightly. The crop is not weeded except by immigrant cultivators. Garden plots are carefully cultivated and weeded and manured by tethering cattle in them. The crop most favoured is maize, but *juāri*, *bājra*, castor oil plant, chillies, tobacco and sugarcane are often grown.

The shifting cultivation of the *marhān* lands takes a prominent place. These lands are either forest lands with big timber trees brought under cultivation for the first time, or lands reclaimed and cultivated for some time and then abandoned till forest grows up. This cultivation is ruinous to the forests. Small trees are felled outright and big trees are ringed and allowed to die. The soil is only cultivated for two or at the outside three years and then left for about 12 years. Two other systems of cultivation, viz., *dongar* and *dāhi* are usually grouped under the term *dahia*. The *dongar* system is used on a slope. The jungle is cut and burnt on the spot and seed sown along the top of the slope from which the rain water washes it down and spreads it over the field. The second system *dāhi* is adopted in level fields. Branches of trees (usually brought from elsewhere) are thickly spread over the surface and burnt. The seed is afterwards sown broadcast. The ashes have to be raked over the ground (which is still glowing hot) with an instrument like a squeegee with a 12-foot handle, and rubbed well into the hot ground. This is done in the height of the hot weather and is very exhausting work. Those engaged usually suffer for some days after from either bloody or very dark coloured urine.

41. The people of the State are very slow to understand the advantages of irrigation, as is evident from the fact that out of the total area of 187,586 acres of the Jagdalpur tahsil the irrigated area was in 1903 only 1840 acres. Garden crops are watered from unbricked wells or from streams by a water-lift worked by hand, and the Bhopālpātṇam zamīndārī is the only part in which tanks have been constructed for the purposes of irrigation.

42. Cattle are plentiful but not of good quality. In Bhopālpātṇam they are rather better than elsewhere, probably because the Banjārās from the Nizām's Dominions have introduced better blood. The local cattle find a ready market in the Chhat-tisgarh and Chānda Districts. Prices have risen with the opening up of roads. A cow which formerly fetched only Rs. 4 will now fetch Rs. 10. A pair of young bullocks fit for the plough used to sell for Rs. 14 to Rs. 16, but now fetch Rs. 30. Buffaloes are rarely used for ploughing. According to the commutation returns there are 34,000 bullocks, 2300 buffaloes, 1000 ponies and 48,000 sheep and goats in the *khālsa* portion of the State. Cows are kept mostly for breeding purposes, the supply of milk is therefore very limited. There are many cow-buffaloes whose milk is manufactured into *ghī*. Considering the area of the State the number of ponies and sheep is very small.

The most common diseases affecting the cattle are rinder-pest and foot-and-mouth disease. The people adopt no treatment but resort to worship to effect a cure. The chief cattle marts are at Londigura and Gīdam in the Jagdalpur tahsil. Carts are very scarce and the local type with solid wooden wheels is heavy and clumsy. A better type is being introduced by immigrants but the Gond is not fond of carts, preferring to carry a load on his shoulder.

43. The demand for loans to finance improvements is small and the people at present prefer to resort to the moneylender rather than to the State treasury, in spite of the high rates of interest demanded by the former. In a normal year the State does not advance more than Rs. 3000, though in 1899-1900 (a famine year) over Rs. 18,000 was given out. Private moneylenders

charge one anna interest a month on every rupee lent to a small man. A substantial tenant has to pay 24 to 37½ per cent. per annum. On grain loans 50 per cent. is charged.

44. Considering the situation of the State and the absence

Prices. of any facilities for rapid transport one would imagine that the prices of food

stuffs would be unusually cheap. But this is not the case. Even in Kontā and Bhopālpattam the demand from adjoining British territory keeps prices up. Prices at the capital, Jagdalpur, are considerably higher than in the interior. Rice, which a few years ago could be bought at about 40 seers to the rupee, now sells at 15 seers and wheat has risen from 20 to 12 seers to the rupee. Milk costs six pice a seer while in the interior the price is 3 to 4 pice. *Ghī* used to sell at 2 to 2½ seers and *torā* oil at 12 seers, but now the prices are 1½ and 4 seers respectively. Kerosine oil is ousting *torā* oil.

45. Money has practically no attraction for the ordinary

Wages. inhabitant of Bastar and work has even less. The ordinary regular day

labourer is usually an outsider. Wages run from 6 to 8 pice a day for men and a pice or two less for women. Male domestic servants receive Rs. 3 to Rs. 4 per mensem and female Rs. 2 to Rs. 2-8-0 besides small occasional presents. A syce at Jagdalpur gets Rs. 4 per mensem. A grazier to a lessee or big tenant will get 9 *khandīs* of *dhān* per annum and a piece of cloth at Diwāli. Sometimes a village clubs together to keep a grazier and then he gets half a seer of rice daily from a tenant with 20 cattle and less from others. Sometimes cooked food is given. The Lohārs (blacksmiths) being limited in number are usually paid by piece work. The farm-servants are usually paid in advance a sum of money, called *sāndak* in Antāgarh, repayable without interest at the termination of their service. The regular wages of such servants are 12 to 18 *khandīs* of *dhān* per annum with Rs. 2 cash, besides presents on festivals. During harvest they receive in addition a *kātha* of paddy daily. On the last threshing day half the quantity of paddy threshed out that day goes to those servants who will continue in service. If a man hires extra ploughs he has to pay one anna a day for each plough for a morning's work. The people generally do their own washing and carpentering and the men shave each other. A

good carpenter in Jagdalpur earns twelve annas a day. Formerly village priests used to get rent-free land, usually a plough or half a plough. This system is no longer in force and they have now to be satisfied with what is given to them on religious or ceremonial occasions.

46. The indigenous industries are not of importance. In the larger villages coarse cloth is manufactured from mill-made yarn.

At Jagdalpur inferior *kosā* cloth is turned out by a few people. Bamboo and grass mats are made by Gonds and Bhatrās respectively. A few Murias smelt iron which is worked up into plough-shares, etc., by local blacksmiths. Brass utensils are cast in a few villages and earthen utensils are made by village potters. A few leather-workers have come in from Raipur District, but it is difficult to get a pair of shoes except at about 20 villages in the whole State.

47. There are altogether 25 markets held every week of which no less than eleven are held in the Jagdalpur tahsil. Some fairs are held in the Antāgarh and Jagdalpur tahsils.

48. No reliable statistics are available. The headquarters town imports about three lakhs worth of goods and exports grain and oilseeds to the value of about half a lakh. The chief imports are cloth, yarn, salt, cocoanut, kerosine oil, sugar and bangles; while lac, myrabolams, hemp, grain, oilseeds, timber, hides, horns and cattle are among the chief exports. The trade routes are from Jagdalpur to Dhamtari or to Vizagāpatam; from Antāgarh to Rāj-Nāndgaon; from Bhopālpattam and Bijāpur to Dummagudiam by river and road and from Kontā by river to Rajahmundry. Kontā is a river port and entrepôt for the trade of the south of the State.

49. The capital, Jagdalpur, is connected with Dhamtari in the Raipur District by a road gravelled throughout its length (136 miles).

Another gravelled road connects it with Salur and Vizagāpatam through Jeypore and Korāpat. Salt and kerosine come in by this latter road while Dhamtari sends wheat, spices, sugar and oil. Lately a surface road has been run from Kondāgaon to Antāgarh, whence a gravelled road

leads to Rāj-Nāndgaon on the Bengal-Nāgpur Railway main line. Another important road runs from Jagdalpur to the Chānda District for 140 miles through the middle of the State. Traffic to the south of Jagdalpur was much impeded by the difficult Darbāghāt. The engineers are at work to remove this obstacle. On the whole the State is well provided with trade routes. A line which might be useful would be one from Dantewāra to Chintalnār.

50. A description of the forests has already been given in

Forests.

the section dealing with the botany of the State. The State forests, exclusive of the zamīndāris, cover nearly 6000 square miles, and until 1887 there were hardly any restrictions on the free appropriation of their products. When the State came under Government management, rules were framed to stop the felling of immature timber, the denudation of ridges and indiscriminate *dahia* cultivation. In 1892 rules to regulate *nistār* and grazing for cultivators were promulgated. The attempts to form reserves and check shifting cultivation were however not successful. In 1896 a Forest Officer was appointed, but owing to lack of funds he could do little except stop wasteful methods of exploiting the teak, regulate fellings and open a market for *sāl* at Rajahmundry. The attempts to put *sāl* on the market at a profitable rate were however a failure. In 1899 an Officer of the Imperial Forests Service was deputed to visit the State and lay down the lines on which the forests should be managed. Financial difficulties due to the famine of 1899-1900 however unfortunately intervened and nothing could be done until 1904. Since then a plan has been drawn up to reserve 4312 square miles of the best-wooded area and in this three blocks covering 1326 square miles have been demarcated and proposals for their conservation submitted to the Local Administration. The zamīndāri forests have suffered from wasteful methods as much as, if not more than, the State forests proper. In 1887 the State issued *sanads* (or patents) to all zamīndārs defining the hitherto unwritten conditions of their tenure. The right of the State to interfere for the protection of zamīndāri forests was expressly set forth, and in 1898 rules for the management of zamīndāri forests were issued. The zamīndārs however foolishly at-

tempted to evade the rules. Two of the worst offenders (Paralkot and Sukmā) have died and their estates are now under State management. Chintalnār and Phutkel have practically no valuable timber left. Kutru and Bhopālpattanam have now to obtain the Chief's leave to fell timber. The chief products of the State forests and the average annual income derived from them during the last five years are: teak, Rs. 6000; miscellaneous timber, Rs. 12,000; grazing, Rs. 20,000; myrabolams, Rs. 16,000; horns and hides, Rs. 4000; other minor products, Rs. 9000; and commutation fees, Rs. 17,000 (3 years' average). Myrabolams remain to a large extent uncollected for lack of transport. The lac industry is not well developed but efforts are being made to encourage it. Since a Forest Officer was appointed the net annual income from the forests (from 1897 to 1907) has been Rs. 59,317 as against Rs. 35,699 during the period 1886 to 1890.

51. No thorough investigation has been made into the mineral resources of the State. Iron ore is found in various places in the State and is worked in a small way by native methods. There is good building stone at Erikapāl on the north bank of the Indrāvati near Jagdalpur. In some parts limestones are met with and corundum occurs in Bhopālpattanam. Gold-washing was at one time practised. This metal is found in the streams draining the hills north of Sonpur. Garnets are available in the east of Partābpur, Gangalūr and to the north of Sukmā in the Kontā and Chintalnār tracts. Tin is said to be in deposit along the foot of the Bailādila range to the west and the neighbouring hills. Mica exists throughout the south of the State but the panes are not large. At Raoghāt, Kawelā (Bailādila) and Sukmā manganese of good quality is said to exist.

52. The geographical situation of the State is such that the rainfall is nearly always adequate for the crops. Even a partial failure of crops affects the people but little, since the wild aborigines, who form about two-thirds of the population, are accustomed to live on forest produce and hunting. Prior to 1884 no records of any famine are forthcoming. The distress of 1896-97 did not affect the State much, though it sent a number of

Chhattisgarhis into Bastar in search of relief. In 1900 the rainfall was far less than the average and badly distributed. The main rice crop suffered severely, giving nowhere more than half the usual average and failing entirely over large tracts. Prices rose and such stocks as existed were held back because the people feared they would be forcibly seized in accordance with old traditions. The Administrator, however, with the assistance of a few of the leading inhabitants of the State, tactfully overcame the difficulty. The aborigines, owing to their timidity and retiring habits, are difficult people to help in famine times, but everything possible was done to overcome their fears. They are averse to attending kitchens or relief works. Relief works in the shape of the improvement of the village tanks and construction of roads were, however, carried out at a cost of about Rs. 40,000. Kitchens also were opened at various places and Rs. 50,000 was spent on this head of relief. The Indian Charitable Relief Fund gave Rs. 16,000 and America, through the Rev. C. B. Ward, generously contributed Rs. 3500. Some Rs. 18,000 was given by the State as agricultural loans and the situation was tided over. Land revenue amounting to Rs. 43,100 was suspended and about three-fourths of this sum was subsequently remitted. The distress was aggravated by an outbreak of cholera and the rate of mortality¹ was 40 per thousand of the total population, while the birth-rate fell to 15 per thousand. The mortality among cattle was very great, but so far as possible the shortage in agricultural stock was made good from relief funds and State loans.

53. On the system of assessment prevalent in the Bastar

Land revenue settle-
ment.

State Captain Elliot writing in 1856

A.D. states as follows :—‘The land tax

‘is levied, as in Chhattisgarh, on the

‘plough and varies from 8 annas to one rupee. In many

‘parts of the country the plough is not used and the soil is

‘cultivated, especially where hilly, by an instrument called

‘*korki* resembling a hoe on which a tax is levied of from 4 to

‘8 annas. From the amount of *siwai*, however, even sup-

‘posing the statement to be correct, the land assessment

‘would seem to be lightly fixed on account of the liability to

‘increased levies under this head in fines and other impositions

‘on various breaches of moral conduct.’ The *tāluks* were

managed by a *tālukdār* or *Diwān* assisted by a clerk and 5 or 6 peons all underpaid. Besides the *zamīndāris* there were 27 *garhs* and 9 *tālukuks*.

On the subject of land settlement Mr. Chapman, in a note of 1898 A. D., states :—‘The whole of the *khālsa* was divided into *parganas* or *tālukuks*. There were 5 large *parganas* under ‘paid-officials called *Diwāns* or *tālukdārs*, who exercised civil and criminal powers besides collecting the revenue. The ‘wilder and the more distant *parganas* were for purposes of ‘revenue collections under officials called *thānedārs*, *negis* ‘and *hikmīs*. Under all these officials, who were themselves ‘remunerated by fixed salaries, were paid servants called ‘*paiks* who received a monthly stipend.’

‘The system of land settlement was of the crudest description. The unit of measurement was the *nāgar*, representing the area of land which can be kept in cultivation with a ‘pair of bullocks in one season. Money was practically ‘unknown and all payments which were not made in kind ‘were paid in *cowries*. The rate of assessment throughout the State used to be 5 *dogāni* of *cowries* per plough. ‘20 *cowries* = one *borī* ; 12 *borīs* = one *dogāni*, and therefore ‘240 *cowries* were equal to one *dogāni*. Ten *dogānis* were ‘equivalent to a rupee. Rupees were first introduced into ‘the State about 33 years ago when the teak timber in the ‘South began to find a market in Madras. With the introduction of the rupee and foreign trade the value of the ‘*cowries* began to fluctuate from the arbitrary value which ‘was before attached to it. Until quite recent years, revenue ‘used to be brought into Jagdalpur in the shape of round leaf ‘baskets full of *cowries*. At the present time, the *cowrie* ‘is a much depreciated currency—25 *dogānis* going to the ‘rupee. The prevailing rate was therefore about 8 annas ‘per plough. A plough was equal to 10 or 12 acres. Periodical assessments were made. The *bahīdār* or accountant ‘keeper went to the village to be assessed. The headmen ‘of the neighbouring villages were called together, and ‘enquiry was made as to the number of cattle actually used ‘by each cultivator. Assessments were checked by the ‘*Diwān*.’

About the *thekedāri* settlement Mr. Berry, in a letter to the Commissioner of the Chhattisgarh Division, thus

writes :— ' The first mālguzāri settlement was made in Samvat 1924, and the ploughs then existing were enumerated and all ploughs, both ryoti and mālguzāri, were assessed for a period of 5 years at the following rates :—Cash Rs. 2-4-0, *dhān* 2½ *khandīs*, urad 5 *pailis*, oil 2 seers.'

' In the next settlement, Samvat 1929, the assessment was fixed on the ploughs as enumerated 5 years before, and the cash rate per plough was enhanced to Rs. 3 and the *dhān* to 3 *khandīs*, but owing to the objections by the ryots the enhancement was withdrawn. A 10 years' settlement was next made by Daulat Rao in Samvat 1934, but no fresh enumeration of ploughs took place, the number taken in Samvat 1924 being again taken as the basis, but the plough rate was again fixed at Rs. 3 for cash and the grain payment at 3 *khandīs dhān*, 5 *pailis* urad and 2 seers of oil. The enhanced demand thus entirely fell on the ryots, and this appears to have struck the Bastar authorities of the time as being entirely to the benefit of the mālguzārs, for two years later, *i.e.*, in Samvat 1936, an enumeration of the ploughs took place to ascertain to what extent they had increased over the number found in Samvat 1924 and still taken as the basis of assessment. This enumeration of the enhanced or *munāfu nāgars*, as they were called, was affected in the time of Kuar Durjan Singh who assessed to revenue one-quarter of the *munāfu nāgars*, allowing mālguzārs to retain ¾ of the increased number as their profit. At the same time he increased the State cash demand per plough, which he fixed at Rs. 3-15-0. Matters thus continued until the Diwānship of Lāl Kalandar Singh who, on the representation of the ryots of some of the parganas around Jagdalpur that they had to furnish more *bhet begār* to the State than the ryots of the remoter *garhs*, reduced the cash rates per plough to Rs. 3, the amount fixed in Samvat 1934 by Daulat Rao. The above sketch has been given to show that, since the introduction of the mālguzāri system in Samvat 1924, the settlements in Bastar have been exceptionally favourable to mālguzārs. So much has this been the case that in a very large number of villages mālguzārs have not found it necessary to cultivate any *sir* land or home farm, but have subsisted on the rents of ploughs in excess of the State demand, or, where no such excess existed, have been

‘content with the *bhet begār* which their position of *mālguzār* has made them entitled to’.

In the year 1898, a summary settlement of the State was completed by Rai Sāhib Pandit Alamchand. The method adopted, as Mr. Chapman states, was as follows :—

‘He found the *jamābandīs* of a settlement, carried out 16 years before, in existence showing the rate per plough then levied. He decided what enhancement per plough each village would bear. He then proceeded to reckon up in *khandīs* the seed capacity of each tenant’s fields. In well cultivated parts of the State, $7\frac{1}{2}$ *khandīs* were reckoned equal to one *nāgar* and $5\frac{1}{2}$ in jungly parganas. The number of ploughs in each tenant’s holding and in the whole village was thus ascertained.

‘A further check was made by actually counting the village plough cattle, the opportunity to do this being taken as a rule when the cattle were returning home to their *bāris* in the evening.

‘The process of estimating the seed capacity of the fields, of translating the result into *nāgars* or of checking the estimate of *nāgars* thus obtained by an actual counting of the village cattle was carried out in the first instance by patwāris, whose work was then checked by Revenue Inspectors and by Rai Sāhib Pandit Alamchand himself. The summary settlement was most cheaply, and in its later stages, most rapidly, carried out and resulted in a large annual gain to the State. The methods employed were patriarchal in their simplicity, but none the less efficacious.

‘The rate per plough is now between Rs. 4 and Rs. 7. From 20 to 25 per cent. of the village assets is guaranteed to the village headman. Kotwārs are being appointed in all villages and *muāfi* land set apart for their remuneration. In December 1897, a cadastral survey of the whole *khālsa* was commenced with a view to a regular settlement. But it has since been decided to confine regular settlement operations to the most fully developed portion of the Jagdalpur tahsil. This summary settlement was revised in the 4 mufassil tahsils in 1903-04, but the *nāgar* rate was not raised. Some villages had prospered, some had deteriorated, and the settlement was done to remove these defects.

‘ A regular settlement for ten years of 486 villages in the Jagdalpur tahsil was completed and rents were announced in the year 1904. Both traverse and cadastral surveys of these villages had been made, and the assessment was based on the soil-unit system. The remaining 253 villages of the tahsil were settled summarily on the plough system. Of these 253 villages, 165 had been surveyed cadastrally and the plough was calculated at 12 acres of rice land. In the other 88 villages, the system introduced by Rai Sāhib Alamchand was followed. It is recognized that in Bastar the demand is for cultivators and the State must look to expansion of cultivation and not to enhancements of rents if it desires to increase its land revenue.’

Regarding the cesses and *muāfis* Mr. Chapman states :— ‘ Next to the land revenue the principal source of revenue in the State was a poll tax known as *pān piūi*. This means apparently a tax for drinking water. The name of the tax is enough to show its universal nature. It was levied through the agency of Diwāns in the same way as the land tax. The cesses now levied are patwāri cess and Dasahra *tika*. In Jagdalpur, the rate for each of these is 3 pies per rupee of rent and ten per cent. is allowed as drawback to the lessee for the trouble of collections. In the other 4 tahsils the patwāri cess is one anna per rupee of rent and the *tika* varies from eight annas to Rs. 3 according to the size of the village.

‘ Another source of income to the Rājā was the right which he retained in his own hands to sell widows and divorced women of the four rich castes—Sundis, Kalārs, Dhobis and Panāras. He used to send out emissaries to discover where such widows existed. They were called in to the headquarters of the pargana in which they lived and put up to the highest bidder. The buyer was always of the same caste as the woman sold. This custom was known as *ghaitū poni* which means “Family rehabilitation.” The widow’s brother-in-law was allowed to keep her if he chose on paying a small *nazarāna* to the Rājā, but otherwise the Rājā had complete authority to dispose of her to the highest bidder. In some cases angry husbands would take wives, who had misbehaved themselves, to the Rājā to dispose of in this way.

‘The Rājā used also to dispose of the sacred thread to men of low caste and as a solace in cases where fines were inflicted for offences against law or religion. There is an ancient custom known in the State as *tumsari*. There is a monastery of Nīmānandī Bairāgis just outside Jagdalpur under the direct patronage of the Rājā. They hold a *sanad* from the Rājā which entitles the *mahant* to go round the country with his gourd or *tūma*, collecting subscriptions from ryots for the support of the monastery.’

The Chief also used to sell the headship of various castes. Benevolences were also levied when a Chief had to perform a ceremony, go on a pilgrimage, or buy an elephant.

Tenures are simple. A ryot cannot be dispossessed as long as he pays his fixed rent, and that rent cannot be enhanced during the currency of settlement. He cannot sell or mortgage his holding but it passes by inheritance. He can sublet with his *thekedār's* consent, but a sub-lease ends with the settlement or with the dispossession of the village lessee unless his successor agrees to continue it. No new ryot can come into a village without the *thekedār's* consent. Any village lessee (*thekedār*) or any tenant with the *thekedār's* consent can break up waste land other than that formally reserved as grazing ground. Rent for such land is paid by agreement. Kalārs and Sundīs are recognized as State tenants, because their rents in the past went to the Chief and his Rānī respectively. Villages are not valued except in the northern open portions of the State. Surrenders by *thekedārs* elsewhere are frequent. A *thekedār*, who has held for 12 years and effected substantial improvement in his village, is given the protected status. Others are liable to ejectment at the end of a lease. A *thekedār* cannot transfer his village. He can demand three days' work every year from each of his ryots. The zamīndāris (Sukmā, Bhopālpātnam, Kutru, Paralkot, Chintalnār, Kotapāl and Phutkel) are impartible, inalienable and descend by primogeniture. Females cannot succeed. A *nazarāna* (premium) has to be paid on succession. A zamīndār cannot transfer any land or village by sale, gift or mortgage without the Chief's permission, but is allowed to make grants for the maintenance of his near relations. He cannot adopt without the sanction of the State. He manages the land revenue and excise and forests, but not the police of

his estate. The tribute payable to the Chief was fixed in 1903 for a period of 15 years.

54. Revenue-free grants are numerous and the income assigned in this way is nearly Rs. 52,000. Muāfis. Members of the ruling family hold villages worth nearly Rs. 30,000 ; the Danteshwari and other temple grants take nearly Rs. 16,000 and the miscellaneous grantees hold the balance.

55. The State is administered by the Chief assisted by a General Administration. Administrative control. Diwān who exercises the powers of a Sessions and District Judge, having under him two subordinate judges. For administrative purposes, the State is divided into five tahsils and seven zamīndāris (of which four are under the Court of Wards). The Tahsildārs and Managers have the powers of a Munsiff and are magistrates with second-class criminal powers. There is also an Honorary Magistrate's court, presided over by the zamīndār of Kutru who exercises third-class criminal powers.

56. The Land Record staff consists of one District Revenue Inspector, 4 Revenue Inspectors, Land Record Staff. and 33 patwāris. Each patwārī has, on an average, 60 to 70 villages in his circle, and over every 8 to 10 patwāris there is a Revenue Inspector to supervise their work. Each patwārī gets from Rs. 8. to 12, and a Revenue Inspector Rs. 20, plus a field allowance of Rs. 5.

57. The people are not very litigious. The number of Litigation and Crime. suits instituted in 1907 was in the proportion of one for every 637 persons of the whole population. Suits of a civil nature outnumber all other cases and the bulk of these suits are about possession of property, recovery of rent and monetary transactions. The people are very law-abiding and are so poor that there is no opening for the professional criminal. Occasionally, a band of dacoits comes in from Jeypore or the Nizām's Dominions. The aborigines sometimes draw knives on each other for what seem trifling matters. The smuggling of *gānja* from Jeypore is very common and impossible to put down with the limited force at the disposal of the State.

58. The Procedure Codes, both Civil and Criminal, the Indian Penal Code, the Stamp, Limitation and Excise Acts are in force. Laws in force. The Whipping Act, Cattlepound Act, Opium Act and Court Fees Act are also followed as far as possible. In all other cases, the courts are guided by the principles of the laws in force in British territory.

59. The outstill system of excise was introduced only in 1905, and in 1907 there were 390 outstills and 633 licensed shops. Excise. The total revenue from country spirits in 1907 was Rs. 34,825 as against Rs. 13,183 in 1886, when the State was brought under the supervision of the Political Agent, Chhattisgarh Feudatories. The manufacture of *tāri* does not bring in any revenue at present, and the demand for foreign liquor is practically nil. Since 1893 the cultivation of *gānja* has been stopped. It is now supplied by the British Government at a fixed rate. The same is the case with opium. The income from opium was Rs. 14,241 in 1907 as against Rs. 1648 in 1886.

60. The villages being sparsely populated, sanitation does not need much looking after. Sanitation. The people always prefer tank water to well water for drinking purposes. Sanitation in the headquarters town is looked after by the police assisted by a regular conservancy staff acting under the instructions of the State Medical Officer.

61. The Public Works Department of the State was first organized in 1892 and from that date up to the end of 1907 the sum of Rs. 6,48,147 has been spent on the construction of roads and buildings. Public Works. The cost of maintenance is about Rs. 16,000 annually.

62. The police force consists of 1 Inspector, 3 Sub-Inspectors, 9 chief-constables, 48 head-constables, and 274 constables including eight mounted police. Police. The strength is one man to 948 of the population and 40 square miles of country. One Officer, 2 head-constables and 24 constables form the reserve force at the capital. The annual cost of maintenance of the force is Rs. 37,000. There are 10 Station-houses and 26 outposts.

Most of the force are locally recruited, about half being Dhākars, Rāwats and Gonds.

63. There are altogether 830 kotwārs over 2130 villages, excluding the villages in the zamīndāris, where the zamīndārs are at present permitted to appoint their own kotwārs. Most of these men are Mehrās. The office of a kotwār is hereditary and his remuneration is fixed at 10 *pailis* of *dhān* per plough per annum. He is also given one plough of land rent-free. In some villages he is allowed to have the hides of dead animals within his jurisdiction with the consent of the owner thereof.

64. The jail has accommodation for 140 prisoners including eight females. The daily average of prisoners for the ten years ending 1907 was 125. Several industries, such as oil-pressing, weaving of cloth and *newār*, and cane work are taught in the jail. The staff consists of a jailor, his assistant, a head-warder and ten warders besides a police guard. The average cost of maintenance per head was Rs. 34 in 1907 as against Rs. 69 in 1900.

65. The State has made a great advance in education within the last 16 years. During that period the number of schools has trebled and that of scholars increased nearly eight-fold. There are now 58 schools and 4835 scholars. There is at present one English middle school and one girls' school at Jagdalpur. The rest, excepting two vernacular middle schools, are primary schools. At Jagdalpur a school for low-caste boys has recently been opened. The expenditure on education in 1908 was Rs. 13,500 as against Rs. 1088 in 1891. Of this amount Rs. 2590 was contributed by the zamīndārs and private subscriptions. The Education Department is managed by the Agency Inspector of Schools aided by two Deputy Inspectors of Schools, all working under the instructions of the Political Agent, Raipur. Fees are realised from pupils at the headquarters town only ; elsewhere education is free. The State grants altogether 24 scholarships, of which 18 (of Rs. 4 each) are for the vernacular middle schools ; two (of Rs. 4 each) for the English middle school ; and four (of R. 1 each) for the girls' school.

66. There are 6 dispensaries in the State, of which the largest is at Jagdalpur and has Medical relief, a hospital attached to it containing 22 beds. It has also a pauper ward with 6 beds. The Bhopālpātnam dispensary is managed by the zamīndār. The average daily number of persons receiving medical relief during the decade ending 1907 was 145. The total number of surgical operations taken in hand during the period was 900. The principal diseases treated at the dispensary are malarial fever, bowel complaints and skin diseases. The average annual income of the dispensary from subscriptions is about Rs. 250 and the expenditure was Rs. 12,150 in 1907. The Department is under an Assistant Surgeon assisted by hospital assistants. There is also a qualified female hospital assistant attached to the main dispensary at Jagdalpur.

67. Vaccination is compulsory in the State. The staff consists of a Superintendent, 11 vaccinators and a peon. The zamīndārs have to bear the cost of 2 vaccinators for half the year. The hospital assistants have also to attend to vaccination at their respective dispensaries.

68. This State was in 1867 assessed to pay Rs. 3056, which would seem to have represented the supposed value of the *abkārī* and *pāndhri* collections which had at one time been taken over by Government in lieu of tribute. In 1887 it was proposed to fix the tribute at Rs. 15,000 or less than 10 per cent. of the net revenue; but it was considered undesirable, owing to the loyalty and dignity of the ruling Chief, to make any enhancement during his lifetime. On the succession of the present Chief in 1891 the question was taken up and the tribute fixed at Rs. 17,200, but of this a sum of Rs. 2000 was credited into the Madras Treasury by the Jeypore estate on account of the Kotpād pargana. Owing to the minority of the Chief the State was long under Government management, and a good deal was done to open it up and gain access to the rail at Dhamtarī on the Raipur-Dhamtarī branch of the Bengal-Nāgpur Railway and Rāj-Nāndgaon on the main line. The southern part of the State has also been brought into communication with the Madras

Presidency. The efficiency of the administration has been improved and the income raised. Consequently the amount of tribute has been raised to Rs. 20,000 with effect from 1st April 1909 for a period of thirty years. The hereditary title of the Chief is that of Rājā and he is not entitled to a salute. In 1862 the Chief received an adoption *sanad* and subsequently executed an acknowledgment of fealty under which he pledged himself to attend to the strict administration of justice, and to the effectual suppression of crime. Should, however, a criminal be convicted by the Chief and sentenced to punishment of death or to imprisonment for a period beyond seven years, the Chief has to refer the case to the Commissioner or such other officer as may be appointed by the Government for confirmation. He is not entitled to levy transit duties within his jurisdiction. He has to obey such instructions and accept such advice as may be given by the British Government. He must conform and cause his subjects to conform to such forest regulations as the Chief Commissioner may be pleased to prescribe. If at any time through his misconduct the State should fall into great disorder or great oppression should be practised he would be liable to suspension or forfeiture of his governing powers.

69. The real income and expenditure of the State for 1908 was Rs. 4,42,220 and Rs. 4,44,227 respectively. On the receipt side the chief items were, land revenue Rs. 1,15,364, forests Rs. 1,10,385, excise Rs. 93,606, taxes Rs. 1129, stamps Rs. 5731, law and justice Rs. 3789, jails Rs. 1938, pounds Rs. 2937, education Rs. 229, medical Rs. 153, and miscellaneous Rs. 4363; while on the expenditure side the items were, Government tribute Rs. 15,200, allowances and assignments Rs. 57,037, political supervision Rs. 1613, administration Rs. 35,510, forests Rs. 31,413, stamps Rs. 962, law and justice Rs. 167, jail Rs. 6981, police Rs. 36,411, pounds Rs. 615, education Rs. 13,500, medical Rs. 12,038, sanitation and vaccination Rs. 2779, settlement Rs. 11,422, miscellaneous Rs. 17,165, stationery and printing Rs. 3613, pensions and gratuities Rs. 1374, and public works Rs. 1,26,888. Of the above items the expenditure on settlement and public works was particularly large in 1908 and is of a fluctuating character.

KANKER STATE.

70. The Feudatory State of Kānker lies between 20°-6' and 20°-34' N. and 80°-41' and 81°-48' E. and covers an area of 1429 square miles. Boundaries and physical features.

The extreme length from north-east to south-west and extreme breadth from north to south are 86½ miles and 30 miles respectively. The State is bounded on the north by the Drug and Raipur Districts ; on the east by Raipur ; on the south by the Bastar State and on the west by Chānda. The headquarters are at Kānker, a village with 3906 inhabitants, situated on a small stream called the Dudh, 39 miles by road from the Dhamtarī station on the Raipur-Dhamtarī branch of the Bengal-Nāgpur Railway. Most of the State consists of hill and forest country ; and, except in the eastern portion along the valley of the Mahānadi, there are no extensive tracts of plain land, while the soil of the valley itself is interspersed with out-crops of rock and scattered boulders. The Mahānadi enters Kānker at a short distance from its source and flows through the eastern portion of the State, receiving the waters of numerous small streams from the hills. Gneiss of a granitoid character is the prevailing rock formation. Iron and gold are found and the former is worked up locally, but the output is small in quantity and does not pay the State. The principal forest trees are teak, *sāl* (*Shorea robusta*), *sirsā* (*Dalbergia latifolia*) and *bījasāl* (*Pterocarpus Marsupium*). There is, however, not much timber available. From a financial point of view myrabolams are the most important. Both the *kusum* (*Terminalia Chebula*) and *palūs* (*Butea frondosa*) are found and utilised for lac. The mahuā (*Bassia latifolia*), *tendū* (*Diospyros melanoxylon*), and *chār* (*Buchananian latifolia*) are valued as food producers. The forests contain tiger, bear, leopard, wild hog, sāmbhar (*Cervus unicolor*), *chital* (*Cervus axis*) and various antelopes. Monkeys are very common and sometimes do considerable damage to the crops near the forests.

71. The rainfall is registered at the headquarters of the two tahsils, Kānker and Sambalpur. Rainfall and climate. The average fall during the last ten years is a little over 49 inches. The climate of the State is fairly healthy. Malaria prevails generally in the months of July, August and September. The Lohātār pargana, which is very damp, is a hot-bed of malaria. The rainfall here is heavy and the forest is at present extensive but is being cleared as the population increases. Occasionally frost occurs in the cold weather.

72. The ruling family of the Kānker State belongs to a very old Rājput family of the Somvansi History. branch. Tradition has it that the founder of the State, Bir Kanhar Deo, while ruling at Jagānnāthpuri in Orissa, became a leper and had to abdicate. After many wanderings in search of a cure, he reached Sihāwa in the Dhamtarī tahsil of Raipur, 36 miles from Kānker, and took shelter at the hermitage of Shringī Rishi, where he spent his time in prayer. Inspired by a dream, he bathed one day in a pool near the hermitage with the result that he was cleansed of his leprosy. The people of Sihāwa were so much impressed by this miracle that they made him their king. His descendants ruled for some time at Sihāwa as an inscription there, dated Saka 1114 (1192 A. D.), testifies. The Rāj family traditions aver that there have been eighteen Chiefs of this line. The third ruler is said to have annexed the Kānker pargana and moved his capital from Sihāwa to Kānker, while his successor annexed the Dhamtarī tāluk. During the supremacy of the Haihayavansi dynasty of Chhattisgarh, the Chief of Kānker is shown in an old record as in subsidiary alliance with the ruling power and as having held the Dhamtarī tract within their territories. Under the Marāthās the Kānker State was held on condition of furnishing a military contingent 500 strong whenever needed. Rudra Deo, one of the Rājās, built the Mahādeo temple on the Mahānadi near Dhamtarī, named after him the Rudreshwar temple, and founded the village of Rudri there. He also made a fort at Dhamtarī, of which the outer ditch is still in existence. His fourth successor, Harpāl Deo, gave his daughter in marriage to the Bastar Chief and made over the Sihāwa pargana as a dowry. In the time of Bhūp

Deo, Harpāl's fourth successor who went to the assistance of Bastar which had been attacked by the Marāthās, the State fell on evil days. They were at first successful, but Bhūp Deo was forced ultimately to fly to Jheria, a village in the Dhamtarī tahsil, with his consort who there gave birth to a son, Padam Singh. From 1809 to 1817 he remained at Jheria, but in 1818 he was restored to Kānker by the British Resident administering the Nāgpur territories on payment of an annual tribute of Rs. 500. This was remitted in 1823 on the resumption by the Government of certain manorial dues and since then no tribute has been paid. The present Chief, Lal Komal Deo, was installed in 1904 with the hereditary title of Mahārājādhirāj.

73. The chief archæological remains are found on a hill to the south of the town where the early rulers lived. A footpath leads up the hill to a stone gateway with seats on either side for sentries. A little further on is a plateau on which are the ruins of old buildings of stone and bricks, beyond which again are a stone temple of Mahādeo and two tanks. Near the tanks are two caves which can seat about 500 people. On the eastern portion of the hill is another tank and a cave called Jogīguphā. An inscription found in the temple near the Diwān talao is dated in Saka 1242 or 1320 A. D. when Rājā Bhānu Deo ruled. The record mentions the names of his 6 predecessors¹, none of which are found in the lists kept in the present Rāj family. Two copper-plate inscriptions dated in 1213 and 1214 A. D. were also found in the village Tahnkāpār and have been published by Mr. Hira Lāl in the *Epigraphia Indica* Vol. IX. The village Mudpār contains some remains of old temples and statues.

74. There are 505 villages in the State, of which 464 are inhabited; and the total population in 1901 was 103,536 souls or 72 to the square mile, an increase of 26 per cent. during the previous decade.

There are nearly 50,000 Hindus and as many Animists with about 1600 Sāktas, 1300 Kabirpanthis and 400 Muhammadans.

75. The prevailing language of the State is the dialect of Chhattisgarhi Hindī, but Gonds and Halbās speak their caste dialects also.

¹ *Epi. Indica*. Vol. IX, p. 124.

In Kānker more than half the population are Gonds, and next in importance, come the Halbās (8 per cent.) who have spread from Bastar into this State. The other principal castes in the State are the Rāwats (7 per cent.), Kalārs (6 per cent.), Gāndas (4 per cent.), Telis, Mehrās and Mālis (3 per cent., each). Agriculture and labour dependent on agriculture are the main occupations of the people. The Gonds do not employ barbers, washermen or leather-workers but do for themselves the work usually entrusted to the Nai, Dhobi, and Chamār. Among the Hindu community, however, these and other village servants of the usual type are generally found.

76. The aboriginal population live in much the same style and have much the same customs as the aborigines of the adjoining State of Bastar, but it is said that they are gradually coming into line with their Hindu neighbours and abandoning their old beliefs. At present, however, in the more remote villages the Gonds adhere to the worship of godlings and their old social customs. The girls and boys have their separate sleeping barracks outside the village and meet near them nightly to play and dance and sing. Child-marriage is not in force and the young people arrange their marriages among themselves. Widow-marriage is allowed and the younger brother can marry his elder brother's widow with her consent. Among the higher castes widow-marriage is barred and child-marriage is the rule. All social and religious disputes are referred to a *pañchāyat* of the leading local men among the low castes and of priests among the higher castes.

In the forest tracts the houses are almost universally mere thatched huts, but in the open villages substantial buildings with tiled or terraced roofs are found. The water-supply in the latter area is derived from tanks and wells supplemented in the hot weather by pits dug in the beds of the streams. In the forest villages the supply is often scanty but is being gradually improved.

77. The soil of the State is classified into *kanhār*, *dorsā*, *matāsi* and *kachhār*. *Kanhār* is a heavy black soil and yields good *rabi* crops. *Dorsā* is a black soil with an admixture of sand and pebbles. The yellowish brown soil is called *matāsi*. It

contains clay and sand in equal parts. *Kachhār* is the low-lying sandy soil adjoining the bed of a river.

78. Out of the total area of 1429 square miles, 468 square miles are covered by hills and forests, and 470 square miles are fallow, the area under cultivation being only 491 square miles.

Statistics of cultivation.
79. The broadcast system of cultivation is generally in force. *Dahia* cultivation is also prevalent to a certain extent but is gradually decreasing every year. The advantages of irrigation are being gradually appreciated and the people are now constructing tanks, wells and embankments.

Method of cultivation.
80. Rice is the principal crop grown in the State ; wheat is grown to a small extent in the northern and eastern parts of the State. *Til* (*Sesamum indicum*) is cultivated everywhere and is a profitable article of export. Gram, pulses and oilseeds are grown to a certain extent. Kodon is the staple food crop of the poorer classes and is cultivated very largely. Juār, Indian corn and cotton are produced in a few places. *Sanhemp*, tobacco and sugarcane cultivation receive some attention.

Crops.
81. The local bullocks are small but sufficiently strong for the style of cultivation in force and are often taken by the Chānda and Bhandāra Districts. Plough bullocks cost from Rs. 25 to Rs. 30 a pair and cart bullocks from Rs. 50 to Rs. 100. There are very few horses in the State.

Cattle.
82. Loans are advanced by the State to cultivators for the purchase of seed-grain and bullocks with $6\frac{1}{4}$ per cent. interest. Loans.
Grain loans are also advanced at seed time at 50 per cent. interest. There are some private moneylenders, usually Brāhmans, Baniās or Kalārs, who usually charge 24 per cent. interest on cash loans and 50 per cent. on grain loans.

Prices.
83. The opening of the Raipur-Dhamtarī branch of the Bengal-Nāgpur Railway has sent up the prices of food grains. Rice now sells at about 15 seers to the rupee, wheat at 11 seers, gram at 13 seers, kodon at 30 seers and *arhar* at 16 seers.

84. The wages of an ordinary labourer are two annas a day for a male and one and a half annas for a female. The usual farm-servants are of three kinds (1) *saunjia*, (2) *bailūcharwā* and (3) *pahatia*. The *saunjia* is the chief ploughman and assistant of the cultivator. He supervises the other labourers and receives one-fourth of the crop grown in his employer's fields. He also receives two rupees as an advance at the beginning of his service repayable without interest at its termination and is given a blanket and an occasional loan of grain to be repaid with interest at 25 per cent. A *saunjia's* wife when she works on the fields is paid wages at the ordinary rate. A *bailūcharwā* not only grazes his master's plough-bullocks but has to assist the *saunjia* at sowing time and is paid six to nine *khandis* of grain every year. The *pahatia* grazes the other animals and receives nine to twelve *khandis* of grain. Besides this he receives *mahi* (butter milk) from the sale of which he earns about two rupees a month. For weeding and harvesting casual labourers are employed, men receiving six pice and women four pice a day. The kotwār or the village watchman holds ten *kāthas* seed capacity of land rent-free and receives ten *kāthas* of paddy per plough from each tenant. The village priest (called *gaitā*) receives five *kāthas* per plough of paddy per annum from each tenant.

85. The construction of the Dhamtari-Jagdalpur road and the Antāgarh-Nāndgaon road, which pass through the Kānker State, has given an impetus to the internal trade of the State. The chief articles of export are myrabolams, grain, *ghī*, cattle, lac, oilseeds, wax, hides, horn, coarse cloth, timber and bamboos; while the main imports are cocoanut, tobacco, sugar, salt, cloth, and grocery. These things are generally brought from Dhamtari and Rāj-Nāndgaon. Salt is occasionally imported on pack bullocks from the Madras Presidency.

86. Coarse cloth is manufactured by the Koshtās, Gāndas, Pankās and Mehrās from mill yarn. Gunny bags and cloth are prepared from hemp fibre. Woollen blankets are also locally manufactured. Bell-metal utensils and anklets are largely made. The goldsmiths manufacture ornaments but they are of no artistic value. There are some carpenters in the State who

make rough ornamental woodwork. The potters turn out tiles and earthen pots for local use and the local Chamārs turn out shoes and leather ropes and covers for bamboo baskets.

87. The State forests cover over 400 square miles and for the purposes of administration are divided into two charges. The principal trees found in the forests are teak, *bija*, *sāja*, *tinsā*, *sarai*, *dhāman*, *kohwā* and *senhā*. During the past five years the average annual forest income has been Rs. 57,154. Myrabolams are the chief product and it is said that one-sixteenth of all the myrabolams exported from India come from this State. In this calculation however much of the Bastar crop is probably included. Lac, mahuā, timber and bamboos are the other chief sources of income.

88. No thorough investigation has been made into the mineral resources of the State. Iron-ore is found in the hills and worked up locally into plough-shares, etc. Gold-washing is carried on to a small extent in the bed of the river Khandi which flows through the Lohātār pargana of the State but is not a profitable occupation.

89. As to early famines no records are available. Within living memory the State has been visited by famine twice—once in 1897 and again in 1900. In 1897 the monsoon broke in the usual way but the rain suddenly ceased in August, with the result that the rice and kodon crops were damaged and *rabi* crops could not be sown. The prices of grain went up and distress became imminent. Fortunately however there was a large stock of grain in the State and the holders were induced to sell to those who had none. Relief works were also started on roads and tanks. The famine of 1900 was very severe. In this year relief operations had to be taken up early and a sum of no less than Rs. 61,358 was spent altogether under this head. A sum of Rs. 7707 was advanced to cultivators as *takāvi* loans and about Rs. 1500 was spent in the manufacture of tiles, bricks, &c. A contribution of Rs. 10,000 was received from the Charitable Fund Committee and distributed among the distressed. Besides this, land revenue amounting to Rs. 27,293 was suspended by the State and

two kitchens were started. The next year's harvests were very encouraging and distress disappeared. The State has now recovered from the losses sustained during this period.

90. On the subject of land settlement Mr. Chapman in a note states :—‘ The ancient method of land settlement in the Kānker State was practically the same as in Bastar. The unit of assessment was the *nāgar* or plough, which meant the area of land which two pairs of bullocks can keep in proper cultivation. The village headman used to receive one or two ploughs of land rent-free for his remuneration according to the size of the village. The prevailing form of tenure was ryotwāri and only nominal *nazars* were taken at the renewal of leases or transfer of villages. The amount of these *nazars* varied according to the size of the villages and the wealth and position of the lessees. The ryoti collections were paid by the village headman to the State. A plough rate was fixed for each village and the rate was periodically revised by the State officials with the assistance of a *panch* of neighbouring village headmen. The earliest form of assessment probably consisted in simply counting the number of working cattle in possession of each tenant ; but the idea of a plough very soon became associated with a certain fixed seed capacity. Each tenant held a fair proportion of land of each class. The plough is generally considered to be equivalent to ten *khandis* seed capacity, ten *khandis* of *dhān* representing about 700 seers. The rent now assessed per *nāgar* varies from Rs. 4 to Rs. 30.

‘ There are no zamindārs in the State. All village headmen pay their revenue direct into the State treasury. Besides his *jamā* the *thekedār* also paid R. 1 as *Rākhi tika*, and R. 1 as *Dasahra tika* to the Mahārājādhirāj. This he realized rateably from his tenants. The payments made by the tenants to the *thekedārs* were as follows :—

- ‘ Cash rental at Rs. 2-8 to Rs. 7 per plough.
- ‘ Rental in kind, R. 1-8 per plough.
- ‘ Forest dues, annas 8 per plough.
- ‘ Patwāri and school cess, anna one per rupee of *jamā*.
- ‘ *Begūr* or free labour, R. 1 per ryot.
- ‘ Dasahra rice, one *kātha* per ryot.

‘ Patwāri fēe, anna one per ryot.

‘ Each tenant also had to pay his share of the *Rākhi* and *Dasahra tika*.

‘ There are certain miscellaneous dues realized by the Chief such as *Haldi sārī*, *Lāl tika*, *Maronā*, *Chūri-tax*, *Ughai*. *Haldi sārī* is the name of a tax levied from all residents of the State on festive occasions in the family of the Mahārājādhirāj. *Lāl tika* was a tax levied on the birth of an heir to the Mahārājādhirāj. *Maronā* is a tax levied upon marriages in all castes except the higher castes of Hindus. The *chūri* tax was a tax levied by the State upon all re-marriages of widows. *Ughai* was a tax levied upon all sales in bazars. There seem to be no traces of feudal tenure in the State.

‘ In 1892 Rai Sāhib Pandit Alamchand carried out a summary settlement of the State, which was then under direct Government control. It was found inadvisable to abolish all payments in kind. A good deal of grain was required for the household of the Mahārājādhirāj which it was not always convenient to purchase. Payments in kind were therefore retained in villages within easy distance of the capital.

‘ Forest dues were dealt with quite separately from the land assessment. *Begūr*, *Dasahrū* rice, and patwāri fees were abolished and an uniform rate of two annas in the rupee of *jamā* fixed to cover the patwāri and school cess. The remuneration of the village headman was provided by allowing him *sīr* land up to 25 or 30 per cent. of the total assets of the village.

‘ The assessment was carried out as follows :—

‘ A simple *jamābandī* was first prepared by the patwāri showing the area held by each tenant in ploughs and *khandīs*, seed capacity, and the rent paid by each. This was prepared after due enquiry from village headmen and ryots. These *jamābandīs* were checked by the Tahsildār. The ryots and lessees were then assembled. A *panch* was formed consisting of two headmen of neighbouring villages and the number of ploughs held by each tenant in the village was finally determined. A fair enhancement was then made by the help of the *panch* upon the plough rate in the village. The enhancement varied from R. 1-8 to

‘ R. 1-12 per plough. The enhancements thus fixed were
 ‘ with few exceptions accepted. In case of objection the
 ‘ Dīwān gave the final decision.

‘ The settlement resulted in a large enhancement of
 ‘ revenue, due principally to a large increase in the number
 ‘ of ploughs brought under assessment and partly to under-
 ‘ assessment in the past. Payments in kind were retained in
 ‘ the Chārbhāta pargana, in 17 out of 41 villages in the Korar
 ‘ pargana, and in 16 out of 50 villages in the Kuapāni
 ‘ pargana. The percentage of profit left to the *gaontias*
 ‘ averaged over 25 per cent. of the assets, so the settlement
 ‘ may be considered a lenient one.’

The *wājib-ul-ars* introduced for the State at the settlement was, save for a few slight differences, the same as that used for Kawardhā and Sakti. The settlement expired in 1900. The revision of the settlement was delayed in consequence of the famine of 1899-1900, but has recently been completed.

At this revision *khasrās* were prepared showing the seed area of the land held by each tenant. In case of dispute the holding was surveyed and the area in acres converted into seed area on the basis of 15 *kāthas* of seed to one acre. Rent-rates were fixed according to the class of soil and rents were calculated accordingly.

The following cesses have been assessed, *vis* :—

School, patwāri and road cess, each at one anna per rupee of revenue, a dispensary cess at half an anna per rupee of revenue, and *nistār* at 8 annas per plough. The cess on hides and horns has been abolished. All payments in kind for the use of the Rāj family (*Kathān*) have also been abolished. The land-revenue demand was assessed according to a prescribed scale on the assets.

Income from grass and mahuā has not been assessed. The result of this revision has been to enhance the net demand of the State on account of revenue and cesses from Rs. 36,078 to Rs. 70,021. The enhancement is a large one, but the increase of cultivation has been even larger, (from 66,435 to 155,833 *khandis*), and the assessed value per *khandi* of the cultivated area has decreased from 15 annas 1 pie to 11 annas 3 pies. The *Rākhi* and *Dasahra tīkas* have been retained.

The revenue is payable in equal instalments on the 15th January and 15th April. The term of settlement is seven

years from the 1st July 1902. A new *wājib-ul-arz* has been prepared which contains the following noticeable provisions. Hides and horns of dead cattle are declared to be the property of the State. *Gaontias* are permitted to mortgage or lease their villages with the previous sanction of the State, for the period of settlement. Subject to the *gaontia's* right of pre-emption, tenants may sell their holdings and they may sublet them for a period not exceeding three years. The recovery of *gaontias* from their tenants of their *Rākhi* and *Dasahra* cesses is prohibited. *Gaontias* and tenants are bound to place their carts at the disposal of the State once a year for the removal of forest produce to any place indicated by the authority of the State. Tenants are bound to place their ploughs and plough cattle at the disposal of their *gaontia* once in *Asārh* and once in *Kunwār*, under a penalty of four annas per day. The village servants recognized are the *mukaddam* (*Thākur*) and *kotwār*. These are appointed and dismissed by the State. The office of *kotwār* is ordinarily hereditary. The *kotwār's* remuneration consists of 10 *kāthas* of land and 10 *kāthas* of grain per plough at the *kharif* harvest. The *Thākur* holds land or receives a cash remuneration as may be agreed upon by the *gaontia* and himself. If he is a cultivator he holds his land rent-free in lieu of service. Service land cannot be alienated.

91. The State is administered by the Chief himself who holds the hereditary title of *Mahārājā-dhirāj*. The Feudatory status of the Chief was recognized by a *sanad* conferred in 1865. Subsequently an acknowledgment of fealty was executed by the Chief and these documents govern the relations of the State with the British Government. A Political Agent under the supervision of the Commissioner, Chhattisgarh Division, controls the relations of the State with the Government. The Chief has full revenue and civil powers and large criminal powers, the only restriction on the latter being that when any sentence of death or of imprisonment for more than seven years is passed, the case should be referred to the Commissioner, Chhattisgarh Division, for confirmation. The Chief has full rights over all minerals found in his State. The Chief is assisted by a *Diwān* who

General
Administration.
Administrative
control.

also exercises judicial powers. The State is divided into two tahsils with headquarters at Kānker and Sambalpur respectively. In the Kānker tahsil the Tahsildār is assisted by a Naib. For Land-record work a staff of Inspectors and patwāris is maintained, the latter being paid by a cess of one anna in the rupee on rents.

The *sanad* received in 1865 by the Chief conveyed to him the assurance that, on failure of natural heirs, the British Government would recognize and confirm any adoption of a successor made by himself or by any future Chief of the State that might be in accordance with Hindu law and the customs of his race. Subsequently the Chief executed an acknowledgment of fealty by which he undertook to respect and maintain all rights within his territories, to attend to the prosperity of his ryots, to the strict administration of justice, and to the effectual suppression of crime; to refer to such British officer as the Chief Commissioner might appoint any sentence of death or of imprisonment for more than seven years before he punished the offender; to allow British officers to pursue in his territory any persons who have committed offences in British territory or criminals from British territory, and to render every assistance in capturing and delivering up such fugitives; to represent to British officers the case of any person who has committed an offence in his territory and fled to British or other territory in order that the offender may be given up; to pay an annual tribute punctually and give assistance towards settling the amount payable when the tribute is from time to time revised (this condition is now a dead letter as the Chief is exempted from paying tribute); to levy no transit dues within his jurisdiction; to give his subjects no cause of complaint against injustice and to dispose equitably of any complaints against his subjects which may be referred to him by British officers; to obey such instructions and accept such advice as the Chief Commissioner or his officer shall give him; to conform, and cause his subjects to conform, to such forest regulations as the Chief Commissioner may be pleased to prescribe. The Chief also admits that if at any time, through the misconduct of himself or his successor, the State should fall into great disorder, or great oppression should be practised, the Chief who is responsible shall be liable to forfeiture of his governing powers. He also undertook

to depute a Vakil to be in attendance at the court of the Deputy Commissioner, Sambalpur, or at any other court where the Chief Commissioner from time to time might direct.

92. The people of the State are simple and honest and not addicted to crime or litigation. The bulk of the civil and criminal cases are therefore straightforward and unimportant. The Acts chiefly followed are listed below :—

- (1) The Indian Penal Code.
- (2) The Criminal Procedure Code.
- (3) The Civil Procedure Code.
- (4) Evidence Act.
- (5) Excise Act.
- (6) Limitation Act.
- (7) Forest Act.
- (8) Court Fees Act.

93. The outstill system of excise is in force in the State.

Excise. There are altogether 91 circles, each consisting of five to eight villages and covering an average area of about 20 square miles. There is practically no demand for foreign liquor. Opium and *gānja* are purchased from the Government Treasury at Raipur and are sold by the State to retail vendors. *Gānja* at one time used to be smuggled into the State from the Jeypore estate in the Madras Presidency, but of late years this practice has been checked. The average annual income from liquor and drugs for the past five years is Rs. 17,042 of which opium accounts for Rs. 1517 and *gānja* for Rs. 180.

94. The police force consists of one Circle Inspector, 2

Police. Sub-Inspectors, one Court Inspector, 13 head-constables, 6 *muharrirs*, 3

lance constables, 55 constables and two *sowārs*. There are two Station-houses—one at Kānker and the other at Sambalpur—and five outposts. The proportion of the police is one for every 17 square miles and 1218 persons. The annual expenditure on the force is Rs. 8700.

95. The jail can accommodate 70 prisoners including females. The average annual number

Jail. of prisoners admitted into the jail

during the last three years is 62 males and 7 females. There

is a hospital attached to the institution, which is in charge of the hospital assistant, who is also the superintendent of the jail. The average annual income from the jail for the past three years was Rs. 1043 and the expenditure for the same period was Rs. 2218 including the pay of the staff.

96. This State maintains two dispensaries, one at Kanker and the other at Sambalpur, the latter being called the Edward Dispensary in commemoration of the King Emperor's Coronation.

97. The vaccination staff maintained by the State at a cost of Rs. 418 per annum consists of one Inspector, three vaccinators and one peon. Vaccination is not now unpopular in this State.

98. In educational matters the State has of late years made a considerable advance. At present it keeps up 15 schools including an English middle school, a vernacular middle school and a primary school for girls. The rest are primary schools for boys. Five such schools are also maintained by private subscription. There are in all 1485 children on the rolls including 249 girls. Much still remains to be done as only nine per cent. of the children of school-going age have been touched. The difficulty is that the agriculturists claim their children's services for field work at a very early age and are reluctant to allow them to remain at school.

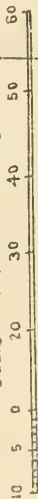
99. The real income and expenditure of the State for 1908 was Rs. 2,19,500 and Rs. 2,08,800 respectively. On the receipt side the chief items are (1) land revenue Rs. 64,200, (2) forests Rs. 1,05,300, (3) excise Rs. 36,400, (4) stamps Rs. 3900, (5) law and justice Rs. 2300, (6) pounds Rs. 1900, and (7) miscellaneous Rs. 3300; while on the expenditure side they are (1) allowances and assignments Rs. 50,800, (2) administration Rs. 16,900, (3) forests Rs. 7100, (4) excise Rs. 9800, (5) jail Rs. 2500, (6) police Rs. 9200, (7) education Rs. 6900, (8) medical Rs. 4100, (9) settlement Rs. 9500, (10) miscellaneous Rs. 35,000, and (11) public works Rs. 50,800.

MAP
OF

NANDGAON, KHAIRAGARH, CHHUIKHADAN & KAWARDHA

STATES

Scale 1 Inch = 16 Miles



REFERENCES



- Village.....o Dongargaon
 Railway.....+ + + + +
 Class II A. Roads.....—
 Class III Roads.....- - -
 State Boundary.....- - -
 Nandgaon State.....N.
 Chhuikhadan State.....X. C.
 Khairagarh State.....K.



NANDGAON STATE.

100. The Nāndgaon State lies between $20^{\circ}-50'$ and $21^{\circ}-22'N$. and $80^{\circ}-26'$ and $81^{\circ}-13'E$. with an area and population of 871 square miles and 126,365 persons respectively. The main area of the State, comprised in the Nāndgaon and Dongargaon parganas, is situated between Chānda and Drug Districts to the south of Khairāgarh, but the three detached blocks of Pāndādah, Patta and Mohgaon lie to the north of this, being separated from it by portions of the Khairāgarh and Chhuikhadān States and by Drug District. The capital is situated at Rāj-Nāndgaon, a station on the Bengal-Nāgpur Railway. The Patta and Pāndādah tracts contain high hills and dense forests, and Dongargaon to the south of them is composed mainly of broken ground with low peaks covered with a growth of scrub jungle. Towards the east, however, the parganas of Nāndgaon and Mohgaon lie in an open black-soil plain of great fertility. The name Nāndgaon is said to be derived from the words 'Nand' (the father of the god Krishna) and 'gaon' (a village). The Bairāgi family to which the Chief belongs are followers of Krishna and probably gave the name to the place when it came under their rule. Others say that 'Nand' means an ant-hill in the local dialect.

101. The Seonāth and the Bāghnadi are the principal rivers of the State. The former is a tributary of the Mahānadi river and, rising in the Ambāgarh-Chauki zamindāri, flows along the southern and eastern boundaries of the State and then passes into the Drug District.

The town of Rāj-Nāndgaon is supplied with water pumped from this river. The Bāghnadi, a tributary of the Wain-gangā, rises in Chichgarh zamindāri and forms the western boundary of the State, separating it from the Bhandāra District.

102. 'According to Mr. Vredenburg the geological formations of the State are the Archaean and the Kadapah, occupying respectively the western and the eastern portions of the territory.

The Archaean rocks belong principally to a highly metamorphosed sedimentary and volcanic series resembling the Dhārwar schists of Southern India, and known locally as the Chilpi beds. Crystalline gneiss also occurs. The Kadapah rocks rest unconformably on the Archaean, including a lower sub-division of quartzites and an upper one of shales and lime-stones. It is the upper subdivision which principally occurs within the State. Nāndgaon lies on the western border of the great Chhattisgarh basin, a description of which by Dr. W. King has been published in the records of the Geological Survey of India (Volume XVIII, Part 4).

103. In the cultivated fields one often meets with *mundi*

Botany. locally known as *judaria* (*Sphaeranthus indicus*) much used as a medicinal herb.

Dhandhani (*Sesbania aculeata*) grows in low damp place. Open black soil fields usually contain the common green Indian spurge (*Euphorbia pilulifera*) known as *dūdhai*. The parasitical *agia* (*Striga lutea*), so injurious to kodon, juār and surgarcane, has given rise to the adage *Kodon men agia aur gaon men Bamnā*, 'as *agia* is in the kodon so is a Brāhman in a village'. Among village weeds *Argemone mexicana* (*Vilāyati dhotrā*) is very common. *Ocimum sanctum* (*tulsi*) is found in gardens while in the sandy river beds we meet with *Tamarix indica* (*jhāu*). The village tanks abound with the sacred *kamal* (*Nymphaea stellata*) and *singhāra* (*Trapa bispinosa*). In the village jungles the *mahuā* (*Bassia latifolia*) is common everywhere. Other trees often met with are *chūr* (*Buchanania latifolia*), *bel* (*Ægle Marmelos*), *aonlū* (*Phyllanthus Emblica*), *bhīra* (*Chloroxylon Swietenia*), *khair* (*Acacia Catechu*), *kusum* (*Schleichera trijuga*), *dhaurū* (*Anogeissus latifolia*), *rohana* (*Soyimida febrifuga*), *sāja* (*Boswellia serrata*), *baharu* (*Casia fistula*), *jongal* (*Cochlospermum Gossypium*), *palās* (*Butea frondosa*), *ber* (*Zizyphus Jujuba*), *mango* (*Mangifera indica*), *bar*, *pākar* and *pipal* (*Ficus indica*, *insectoria* and *religiosa*) and *nim* (*Melia indica*). Along the banks of the village streams are found *Terminalia Arjuna* or *kauhā*. In the State forests the commonest trees are *bīja*, *harrū* and *sāj*. *Mohalain* (*Bauhinia Vahlia*) is the commonest jungle climber.

104. Of wild animals wild boars and bears are common. Tigers, panthers and leopards are occasionally seen but man-eaters are seldom reported. Wolves, monkeys, wild dogs and hyænas are generally met with. Black-buck, sāmbar, *chital* and *chinkāra* are also found.

Of birds, partridges, sand-grouse and *koels* are common in certain tracts while peacocks are met with in the hills.

During the last 14 years 16 tigers, 45 leopards, 1 panther, 14 bears, 17 wolves and 9 other animals were killed. The number of cattle destroyed by these animals was 2221. The mortality from snake-bite was 138.

105. The average rainfall as registered in the head-quarters town of the State for the past 15 years was 48·28 inches. The year 1898 recorded the highest figure, *i.e.*, 75·65 inches. The climate of the State is on the whole healthy. The heat in the summer is at times very great, but the winter is not very cold. Bowel complaints and malaria are prevalent after the rains.

106. The present Nāndgaon territory comprises four parganas which were originally separate zamindāris subordinate to the Bhonsla Rājā of Nāgpur. One Prahlād Dās, a Bairāgi shawl merchant of Sohāpur in the Punjab, came and settled at Ratanpur under the old Ratanpur Rāj towards the end of the eighteenth century. He became a wealthy man and on his death his whole property devolved on his *chelā* (disciple) Mahant Hari Dās, as the Mahant in those days observed the rule of celibacy. The Marāthā Chief Bimbāji, who was in charge at Ratanpur and was locally regarded as a Rājā, had seven Rānis who made Hari Dās their spiritual guide and allowed him to realize Rs. 2 from every village throughout the Ratanpur territory. Hari Dās then started a moneylending business and advanced loans to the zamindār of Pāndādah on the security of his zamindāri. The debt was not paid and the property passed into the hands of Hari Dās, and was put in charge of Rām Dās, Hari Dās' *chelā*. After the death of Hari Dās, Mahant Rām Dās acquired the Nāndgaon zamindāri in satisfaction of a debt advanced to the Muhammadan zamindār thereof. Mahant Rām Dās died and was succeeded by Mahant Raghubar Dās, and he in turn by Mahant Himanchal Dās. The

liberality of the latter almost exhausted the State coffers and caused default in payment of tribute to the Nāgpur Rājā. Himanchal Dās was therefore summoned before the Rājā to answer for the non-payment. His singing, however, so pleased the Bhonsla king that he remitted the arrears and granted him the Mohgaon pargana revenue-free in 1830, which, however, he did not live to enjoy for long. After his death Mahant Manjirām succeeded to the *gaddī*. The zamindār of Dongargaon and his brother revolted against the Nāgpur Rājā, but Manjirām put them down. For this military service he received the Dongargaon pargana. Thus were acquired the four parganas which now constitute the State. Mahant Manjirām, though he adopted Ghāsi Dās as his *chela*, married subsequently a wife by whom he had a son Ghanārām who succeeded his father after his death, and ruled for three years only. This was the first instance of the succession devolving on a son. Mahant Ghāsi Dās now ascended the *gaddī*. He was recognised as a Feudatory Chief by the British Government in 1865, received a *sanad* giving him the right of adoption and subsequently executed an acknowledgment of fealty. This Chief married and had a son, and in 1879 the Government of India informed him that his son would be allowed to succeed. Ghāsi Dās was a shrewd and energetic administrator. He did much to improve his capital by laying out two fine gardens and constructing a handsome palace. He also developed the resources of the State and encouraged trade by establishing a good market at Rāj-Nāndgaon. At the time of the Afghān war he provided, free of payment, supplies to the value of Rs. 1,10,000. In 1883 he died and was succeeded by his minor son Balrām Dās. The administration of the State was entrusted to the young Chief's mother assisted by a Diwān. In 1887 the Chief received the title of Rājā as a personal distinction. In 1891 Rājā Balrām Dās was installed on the understanding that he would conduct the administration with the advice of a Diwān appointed by Government. He did much to encourage education by opening an English middle school and providing scholarships; contributed very handsomely to provide water-works at Raipur, and Rāj-Nāndgaon; made a fine park (the Rāni Bāg); and started the first, and so far the only, spinning and weaving mill in a tt isgarh. In recognition of his public spirit and liberality

he was given the title of Rājā Bahādūr in 1893 as a personal distinction. In 1897 he died, and was succeeded by his adopted son, Mahant Rājendra Dās, who is now receiving his education at the Rāj-kumār College, Raipur. The State is being managed by an Extra Assistant Commissioner as Superintendent under the direct control of the Political Agent, Chhattīsgarh Feudatories.

107. The State is not rich in archæological remains.

Archæology. Here and there are to be found the remains of ancient forts showing the peculiar masonry work of olden times. In the Patta pargana there is a cave in a precipice from which rises the river Piparia of Khairāgarh. In this cave there is a big stone sword which is said to have been wielded by a local Gond Rājā. Some tombs of the Mahants of the ruling Chief's family are to be seen in the village Pāndādah. They bear engravings of the conch, wheel (*chakra*) and *tūma* (bowl), the sun and the moon, these being the tokens by which a Bairāgi is known. Some clubs and cudgels of a former Gond Rājā, Jitrai of Rāj-Nāndgaon, are preserved in a corner behind the entrance gate of the palace and are worshipped. A tomb preserved in the palace compound contains the remains of a renowned Muhammadan zamīndār of the former Nāndgaon zamīndārī.

108. The total population of the State according to the census of 1901 is 126,365 as against 183,866 persons of 1891. The enormous decrease is due to the successive famines of 1896 and 1900 and the cholera epidemics of 1890, 1897 and 1900.

109. Fever is the chief cause of mortality. Bowel complaints, skin diseases and ophthalmia are common in the rainy season. There being no asylum, lepers are made over to the Pentecost Mission authorities and a monthly contribution of Rs. 2 per head is made by the State towards their expenses. There are at present 59 lepers in the care of the Mission. Of epidemic diseases cholera is of frequent occurrence and small-pox occasionally puts in an appearance. The headquarters town Rāj-Nāndgaon has enjoyed immunity from cholera save in the year 1900, a fact mainly due to the introduction of the water-works. Owing to the proximity of the State to the

infected British territories, plague appeared in 1907, at first in the town of Rāj-Nāndgaon, and gradually spread into some of the neighbouring villages. It raged for three months from January and carried away about three hundred souls.

110. The prevailing language of the State is the dialect of Chhattisgarhi Hindi. Marāthi is spoken by about 5000 persons. The Gonds speak their tribal language. The language of about 700 persons is Mārwarī and about the same number speak Urdū.

111. More than two-thirds of the population depend upon agriculture for a livelihood. The rest depend on service, ordinary labour and caste professions. The number of people engaged in trade is not large.

112. The statistics of religion show that Hindus constitute 90 per cent. of the population and Animists 8 per cent. There are about 2000 Muhammadans, mostly living in Rāj-Nāndgaon itself. Other religions prevailing in the State are Jainism, Christianity, Zoroastrianism, Arya-Samāj and Sikh. The Christians number 184, of whom a few are Europeans and Americans. The European class consist of the mill officers and the Americans belong to the Mission. The local Mission, called the Pentecost Bands of the World Mission, was established at Rāj-Nāndgaon in the year 1888. It has its headquarters at Indianapolis, Indiana U. S. A., and is controlled by a business committee consisting of the Missionaries, the chairman being appointed by the Church officials in America with the title of Divisional Leader or Superintendent. In connection with the Mission there are two orphanages, one for girls located at Rāj-Nāndgaon, and the other for boys at Dondi Lohāra in the Drug District; and an evangelistic station at Khairāgarh. The Rāj-Nāndgaon orphanage has a school teaching up to the sixth standard in Hindi. It supports a number of native preachers and bible-women and the orphanage has a limited number of industries in order to teach the children to be good useful citizens.

113. The tattooing of a girl in her father's house is believed to make her happy in her husband's house. Whenever a death occurs in a family an attempt is made to ascertain the cause of death. A

little oil is sprinkled by an elderly female of the family in a river pool ; and if the oil does not spread or if it changes its colour, it is believed that the death is due to witchcraft. A girl with a high forehead or curly hair or whose feet do not fall flat on the ground is destined to become a widow ; similarly a girl who puts her feet down firmly or who serves dishes very quickly or who eats always with tears is considered to be likely to prove quarrelsome. The years ending in a cypher are considered unlucky. If a person is so ill that his life is despaired of he is dragged by the leg from the verandah to the kitchen house and back in the belief that such treatment may save his life.

114. The principal castes of the State are the Telis (26 per cent.), Gonds (15 per cent.), Chamars (11 per cent.) and Rāwats (10 per cent.) and these constitute about two-thirds of the whole population of the State. The Telis or oil-pressers have two subdivisions—the Jherias and Halias—the distinction between them being that the former have one bullock yoked to their pressing-machine while the latter have two. Hence they are sometimes called Ekbaili and Dobaili. The Suraits are a class of Telis who have degraded themselves by their alliance with other castes. Many of the Telis have forsaken their caste profession and taken to cultivation. The peculiarity about the Gonds of Nāndgaon is that they employ cows and she-buffaloes as their plough cattle. The Rāj-Gonds cremate, while others bury, their dead. The Lodhis are said to have a legendary origin. They assert that their first ancestor was created by Mahādeo out of a scare-crow in a Kurmī woman's field. He became a farm-servant and married a Kurmī girl. The Lodhis have as subdivisions Mahālodhis and Jangarās among whom intermarriage or interdining is prohibited. The Kurmis are cultivators *par excellence*. They are a timid class about whom the saying goes that you can squeeze out anything from a Kurmī by intimidation but your solicitations will have no effect on him. *Mūnge Kurmī agvā de, lūt mūre perwā de*. The Kurmī women are very helpful to their husbands in the field work ; hence polygamy is very common among them. They marry their daughters at a very tender age, frequently between four and five years. A rich Kurmī is said to be anxious for three things : to marry his daughters off when very young ; to build a good house, and to buy the best bullocks.

The Ahirs number about one-tenth of the population. The most numerous subcaste is that of the Rāwats who work as domestic servants. The Thethwār subcaste ranks higher than the Rāwat and confines itself to tending cattle. Gonds and Kawars are the chief aboriginal castes. They are simple people and have not held their own with the Hindus. The Kalārs are reported to be giving up their hereditary avocation of liquor-distilling and are petty grain-dealers and labourers. The Nai or barber caste is fairly strongly represented. They have a reputation for cunning, keen powers of observation and good memory and have a large *repertoire* of stories. The Koshtās, Pankās and Gāndas are the castes which work at weaving. The Koshtās are on a higher social plane than the other two castes. Curiously enough they send their daughters to school more readily than their sons. The Gāndas and Pankās are in many cases village watchmen and some of the lower class Gāndas are musicians. The Pankās are generally Kabirpanthis and do not eat meat. The Kewats and Dhimars are fishermen and boat-men, grow water-nuts and deal in fried rice and parched gram. The Chamārs are fairly strongly represented and number more than 11 per cent. of the population. Their two main divisions are Satnāmis and Khaltahā. They are not good cultivators and have a poor reputation for honesty but do not appear to be addicted to serious crimes. The Mahārs form about five per cent. of the population and are divided into Bayā and Katiyā. The former rank with Gāndas and the latter with Khaltahā Chamārs. Polygamy is common among them. Their chief occupation is shoe-making. The Dhobis are very poor and very conservative. They obey implicitly the head of their caste in the State.

The high-caste Hindus are the Brāhmans (2 per cent.), Rājputs (1 per cent.) and Baniās (1 per cent.). The Bairāgis (1300) are fairly strongly represented and influential as the Chief himself belongs to their caste. They formerly led a life of celibacy but of late marriage has been permitted among them.

115. The villages generally stand on high land with houses grouped together irregularly close to a nullah or a river. In olden times, when there was danger from robbers and free-booters,

the village had to be walled in ; but this practice is no longer necessary. A residence generally consists of from two to four detached huts with mud walls and thatched roofs, though substantial buildings with tiled roofs may be seen here and there. These belong generally to the headman of the village or well-to-do tenants. A tenant's residence will cost from Rs. 30 to Rs. 40, while the lessee of a village will spend Rs. 200 to 300 in housing himself. By way of furniture an ordinary cultivator has one or two wooden seats, some string-cots, two or three metal cooking pots and some earthenware vessels. The lessee of a village may have one or two *newār* beds and will be better supplied with metal cooking vessels. Coarse rice, kodon or kutkī made into a gruel forms the staple diet, tamarind fruit, vegetables, pulse, chillies, onions, salt, oil, being often added. On festive occasions cakes of wheat or rice flour with oil or *ghī* are indulged in. The males either chew or smoke tobacco, but the females do not touch it. Even a well-to-do man contents himself with coarse rice, reserving the better kinds for the market. The *gaontia's* house may be known by the *takhat* (a large square wooden bed) placed in front to seat visitors. In each village there are a number of wells, but the people prefer tank or river water for drinking purposes when available. Every village contains a raised platform with a shed erected over it in which the village god is located. There are a number of godlings such as Mātā, Thākurdeo, Burhādeo, Dulhādeo, Sarhad-deo, etc., that are worshipped by the village folk. The executive headman of a village is the *gaontia* or lessee of the village, who is assisted by the kotwār, mukaddam and patwārī in carrying out the orders of the State. The village school master is usually looked up to as the repository of all learning. The people are hard-working, *gaontias* and tenants often toiling by the side of their servants. At weeding time and at harvest, and sometimes at sowing time, the services of the women are also requisitioned. Food (rice) is cooked at night and the water in which it is cooked (*bāsī*) (which ferments to some extent) is drunk in the morning before going to the fields. Work begins at about 7 a.m. and continues till nearly midday, when a short rest and some food are taken. It continues till 3 p.m. when another rest and

some more food are taken. Then work is resumed till 6 p. m. Some castes cannot have cooked food sent out to the fields and are obliged to return home for their meals. The people appear to have few amusements. A gossip and smoke at the village rest-house with a little music is the ordinary relaxation after the day's work is over. But in the cold weather they have little leisure even for this as they have to spend the nights watching their fields. Villagers appear to be very amenable to the orders of their headmen and work for them without payment to a considerable extent as a matter of course.

Marriages in general take place at a very early age. Occasionally betrothal is made when the parties are unborn. Widow-marriage is prohibited among high-caste Hindus. Among others it is celebrated under the well-known *chūri* system. Mixed alliances are not uncommon. The half caste Gonds are called Daus, while among other castes such people are styled Vidurs.

116. The most important families in the State are those of Rikhidās Dau and Shiam Charan Dās Dau who were both *chelās* of the former Chief, Mahant Ghāsi Dās. The former is a man of influence and is always ready to give his time and money to further any good work.

117. The soil of the State has been divided into four main classes, (1) *kanhār*, (2) *matūsi*, (3) *dorsā* and (4) *bhāta*. *Kanhār* is a deep soil of bluish black colour usually found in low ground. It is very soft and sticky when wet, extremely retentive of moisture, and well suited for spring crops. In the Mohgaon pargana it is subdivided into two classes, the first class being free from pebbles and limestone grit. *Matūsi* is a yellow sandy soil mixed with clay. It covers about one-fifth of the total cropped area. *Dorsā* is a mixture of *kanhār* and *matūsi*. It grows any crops. *Bhāta* is generally found on high lands, contains a large admixture of sand and dries quickly. It grows kodon, kutki and *siyāri*.

Land is divided according to its position into seven classes; (1) *Pallo* is land irrigated from a well, tank or river. (2) *Gaurasa* is rice-producing land, manured by the drainage from the village site. (3) *Gabhār* is low-lying land. (4) *Dadha*

is sloping rice land, the land higher up the slope being called *pakhari*. (5) High land is called *tāngar*. (6) *Gohāri* is open level land growing wheat, kodon, *arhar* and tilli in rotation. (7) High uneven land is called *tikrā*.

118. The total village area, excluding forests, is about 470,000 acres or 735 square miles : the Statistics of cultivation. occupied area covers nearly 381,000 acres, of which 66,000 acres are fallows, old and new. In 1894 the cropped area was just over 400,000 acres—the highest figure ever recorded—but owing to bad years it fell gradually to 260,000 acres in 1900-01. Since then there has been gradual recovery and, in spite of a slight set-back in 1902-03, it now stands at 370,000 acres. A second crop is often put down in rice fields before the rice is harvested. Linseed, the smaller kind of *tūrā*, and pulses are the favourite crops for this purpose. The acreage of tilli, wheat, gram, kodon and *kutkī* has expanded. In 1906-07 the area under double crops was 74,000 acres, but in a bad year, such as 1899-1900, less than 1000 acres are so treated. Autumn crops cover about two-thirds, and spring crops about one-third, of the cropped area. Rice (110,000 acres) is the most important crop. It is of two kinds, *harauna* and *mai*. *Harauna* comprises the light and early-ripening varieties and *mai* the varieties which require more water and ripen late. There are five varieties of *harauna* and seventeen varieties of *mai* rice recognised locally. After rice in order of importance come kodon and *kutkī* (105,000 acres), wheat (47,000 acres) and linseed (37,000 acres). Of late an attempt has been made to cultivate cotton and *juāri* but without much success.

119. The broadcast system of cultivation is generally adopted for rice in this State. The Method of cultivation. cattle are not powerful enough to do the work required before transplantation can be carried out. After the rice has come up, the field is ploughed again to thin out the surplus seedlings. This process is called *biāsi*. The rice fields are divided into small plots with low banks, and before sowing a harrow (*kopar*) is dragged over the muddy field to level it. The advantages of manure are well understood, but the methods of storing it are often wasteful.

120. The irrigation of the State is from tanks and wells.

Irrigation.

Of the former there are altogether 512.

Well irrigation is reserved for vegetable gardens.

121. The local cattle are small and weak. The Bhandāra

Cattle.

and Rewah cattle, being big and strong,

command in this State a very high

price. A pair of local bullocks costs from Rs. 50 to Rs. 75, while the imported animals fetch twice as much. Buffaloes are usually imported from Rewah State and the Saugor, Bālāghāt and Bhandāra Districts and are used for ploughing in heavy soils and for cart work. The plough-cattle are stalled for about two months before the ploughing season and also while they are in hard work.

122. The diseases affecting the cattle are *mūta* (rinderpest),

Cattle diseases.

khura (foot-and-mouth disease), *chhai*

(anthrax), *ghalghal* or *bagharu* (hæmorrhagic septicæmia) and *ektangia* or *phari* (black-quarter).

Rinderpest is generally prevalent in the hot weather. *Khura* or foot-and-mouth disease is common but not very fatal. The last three diseases appear in the rainy season. For foot-and-mouth disease *ghī* or butter and alum are applied to the tongue and *dikāmālī* boiled in linseed or tilli oil, or a mixture of powdered tobacco and lime are applied to the feet, and the animal is made to stand in the mud.

123. Loans are advanced by the State for land-improvement and purchase of seed-grain and

Loans.

bullocks. Irrigation has not advanced

to a very great extent, but endeavours are being made to extend it. For the purchase of seed-grain and bullocks about Rs. 11,000 are given out annually. Such loans carry 6½ per cent. interest. From private firms substantial lessees of villages can borrow at from six to twelve per cent. Tenants have to pay 18 to 24 per cent. for cash-loans, from 50 to 100 per cent. for seed for autumn crops, and 25 per cent. for seed for spring crops.

124. Nāndgaon is one of the States first penetrated by the

Prices.

railway. Its capital was the terminus of the old narrow-gauge line from

Nāgpur in 1880; and when that was reconstructed as a broad-gauge line by the Bengal-Nāgpur Railway, it was carried

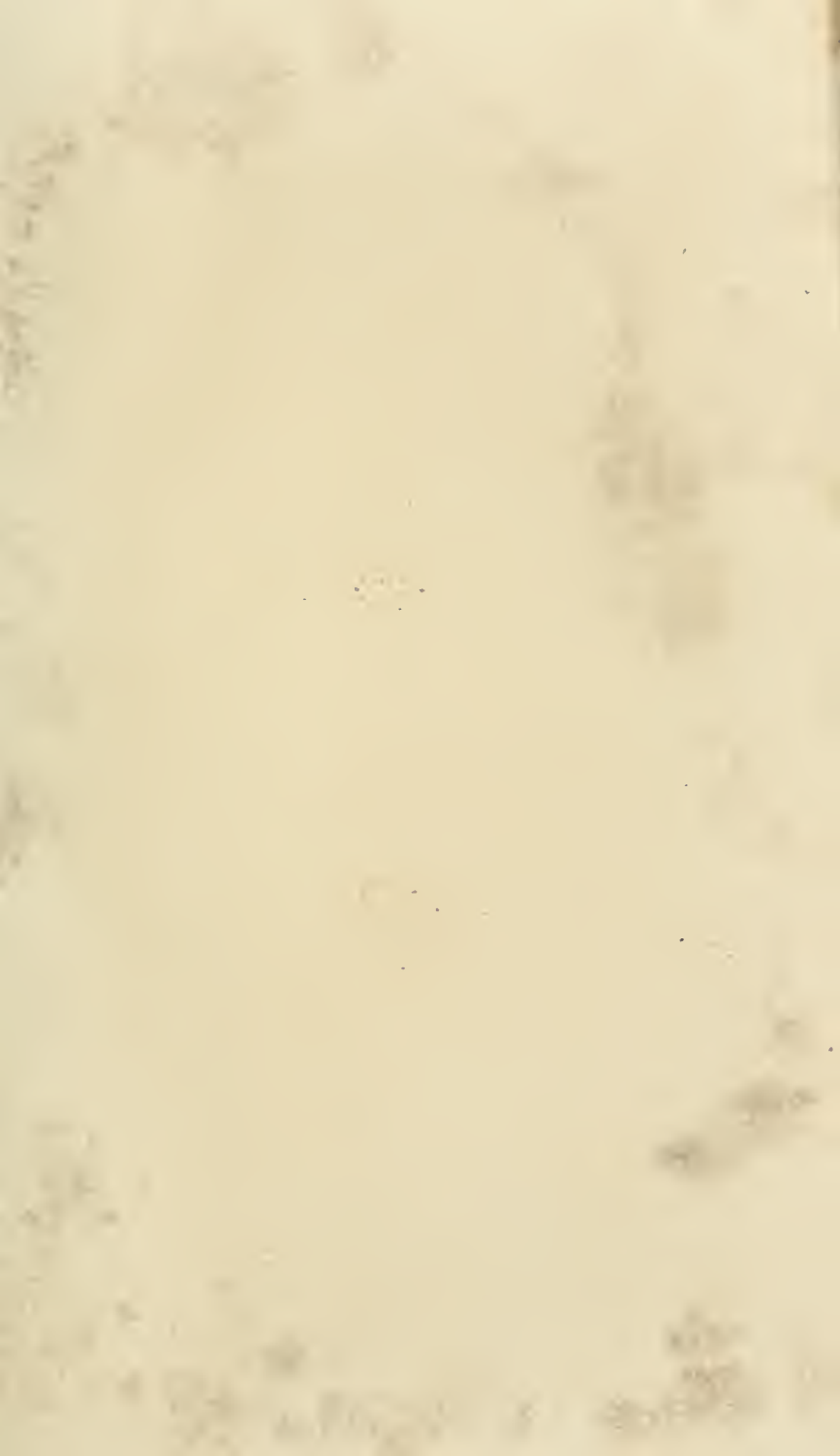
right through the State, connection with Calcutta being completed in 1891. In that year the prices of the chief crops were as follows :—rice 41 lbs., wheat 42 lbs., *arhar* 67 lbs., gram 50 lbs. per rupee. Since then the price of rice has nearly doubled. In 1907 it sold at 22 lbs. The best unrefined sugar sells at 8 lbs. per rupee. Foreign sugar has given way to the Indian article to some extent in consequence of the Swadeshi movement. The Indian article sells at R. 0-5-6 a seer retail as against R. 0-4-0 for the foreign article. *Ghī* costs about one rupee a seer in the villages and a little more in the capital. Milk, which used to sell at 16 or 20 seers a rupee a few years ago, now sells at 9 to 10 seers. Kerosine oil has replaced vegetable oil as an illuminant.

125. Owing to the increased demand for labour in the Bengal-Nāgpur cotton mills and a new trade in country cigarettes, there has been a marked increase in wages. A male labourer gets from two annas to three annas a day and a woman receives an anna or half an anna less. Labour in the remote villages and in the hilly tracts is still cheap. Farm-servants, or *saunyas* as they are locally called, are engaged for the year and are usually paid in kind at one *kātha* of paddy a day. They also receive a pair of shoes and a blanket and a cash advance of Rs. 2, which has to be refunded on leaving the employer's service. In and about the headquarters town they are paid in cash at from Rs. 4 to Rs. 5 per month. Occasionally grain is advanced to such farm-servants to be repaid with 25 per cent. interest. The village servants are the grazier, blacksmith, barber, washerman, priest, Mahār (leather-worker) and kotwār (watchman). A grazier is paid from 7 to 10 *khandīs* of paddy besides getting the milk of the milch cattle in his charge every fourth day. The blacksmith gets one *khandī* of paddy per plough besides one bundle of wheat. There are no carpenters as a separate class and the blacksmiths have to do their work for which they receive extra wages. The barber receives 10 *kuros* of paddy from every adult in the village besides presents on ceremonial occasions. A female barber gets a rupee or two annually. The *purohit* (priest) has to be satisfied with whatever is given him on ceremonial occasions. The washerman is paid from

four to eight annas for washing the clothes of a family after a birth or death in the house, and a small amount of grain monthly for washing the clothes of the better class of cultivators two or three times a month. The Mahār or Chamār in some villages receives the skin of the dead cattle of the village. The kotwār or village watchman is appointed by the State and is entitled to 10 *kāthas* of *kharif* grain or five *kāthas* of *rabi* grain from each ryot and the same quantity from the *gaontia* and his co-sharers. In some cases he holds lands rent-free from the *gaontia*. In addition he receives a *chauthia* of *kharif* grain or half a *chauthia* of *rabi* grain for every rupee's worth of grain sold in the village.

126. The introduction of the cotton mills at Rāj-Nāndgaon has put a stop to cotton spinning by Manufactures. hand entirely. Previous to 1880 fine *sārīs* valued at from Rs. 40 to 50 used to be manufactured by the Koshtās of Konāri and Mohad, but they have now taken to other professions. In the villages coarse cloths are still woven from mill-made yarn. In some villages blankets are made by the shepherds. *Newār* and cotton carpets and cloths are manufactured in the local jail. There are some goldsmiths and silversmiths in the State, but they make no ornaments of artistic merit. Bell-metal utensils are made to a small extent. Native cigarettes are manufactured here in considerable quantities. The covering is *tendū*-leaf and the tobacco is imported from Madras and Bengal. The workers are paid $2\frac{1}{2}$ annas per thousand. They trim the leaves to the right shape at home and fill them at the factory. A quick worker can make six cigarettes a minute. The cost of labour and materials is about five annas a thousand, and the sale price ten annas a thousand.

127. The Bengal-Nāgpur Cotton Mills were started during the administration of the late Rājā Bal-Cotton mills. rām Dās under the name of the Central Provinces Cotton Mills. A large portion of the capital was contributed by the Chief himself. After three years the mills were sold to the present Company which has a capital of sixteen lakhs including the original four lakhs debenture loan. The factory contains 478 looms and 28,224 spindles. The average daily number of operatives engaged is 1833 of whom 958 are men, 487 women and 388 juveniles. The chief articles





Bemrest, Cillo., Derby.

ROCK INSCRIPTION OF SHRI KUMAR VASANT, 1ST CENTURY A.D.,
AT DAMAUDAHRA, GUNJI HILLS, SAKTI STATE.

manufactured are *chaddars*, *dhotis*, drills, table-cloths, blankets and *susis*, etc. There is also a ginning factory, originally started by a Bohrā of Burhānpur but subsequently sold to the Bengal-Nāgpur Cotton Mills Company.

128. There are altogether 60 markets held weekly in the State. The Rāj-Nāndgaon market is held every Sunday and Wednesday. The Kokpur market is a cattle mart and the rest are all grain markets. Two fairs are held in the State, the Pāndādah fair in Asārḥ (May-June) and the Mohāra fair in Kārtik (September-October).

129. There was very little trade in old days in the State owing to the absence of any facilities for transport. The introduction of the railway through the State and the construction of roads has brought about a considerable development in this respect. The chief exports are rice, wheat, oilseeds, yarns, cloths, myrabolams and horns. The grain exported is valued at about seventeen lakhs, but much of this comes from outside the State. Salt, metals, kerosine oil, sugar and tobacco are imported. The total value of the imports is about 10 lakhs a year.

130. The Bengal-Nāgpur Railway has two stations within the limits of the State, one at Rāj-Nāndgaon and the other at Muripār. The principal road is the Great Eastern Road, a second-class road which passes through the State from Anjora on the borders of the Drug District for 52 miles. Second-class roads also run from Rāj-Nāndgaon towards Bastar State, Ambāgarh-Chauki and Khairāgarh. Altogether there are 144 miles of this class of road, and the facilities for traffic by country carts are ample.

131. The forests consist of eight blocks and cover an area of 140 square miles or one-sixth of the area of the State. The Kasamsur block is the largest with an area of 80 square miles. Valuable timber is scarce, the forests being mainly composed of inferior species. *Sāj* is the commonest tree found in the forests. *Harrā* (*Terminalia Chebula*) grows in abundance and there are large areas of bamboo forest in the Patta tract. Associated with these are *senhā*, *blirā*, *aonlū* and *dhaurā*. Teak

and *bīja* are found in small numbers. Within the last decade the revenue from the forests has risen from Rs. 12,000 to Rs. 31,000, nearly half of which is derived from timber. The annual receipts from grazing vary from Rs. 3000 to Rs. 5000. The expenditure incurred by the State on the forests is very small. In 1907, only Rs. 4300 was spent. The forest staff consists of one *darogā*, one *dafedār*, eleven *muharrirs* and 21 guards. Commutation fees are charged at a rate varying from two pice to six annas. The cultivation of lac has been taken in hand, but the income from this is not yet of importance.

132. The Great Eastern Road has a fine avenue of old standing. The other roads are modern and the work of planting them was begun in 1901. A central nursery is maintained at the headquarters town for the supply of saplings, and these are planted out at intervals of 20 feet. The cost of planting a tree and maintaining it for three years is about Rs. 4 or 5. The trees generally planted are *nīm*, *karung*, *siris*, *babūl*, mango and pipal.

133. No thorough investigation has been made into the mineral resources of the State. At Minerals. Bhānpuri and Rāmpur are to be found stone quarries. About twenty years ago iron used to be manufactured locally by native methods, but this industry had to be given up owing to the expense. Prospecting licenses are being taken out for the exploitation of the iron and manganese ores which may be found at Nadai, Ghumkā, Patwā, Chhuria and several other villages.

134. The major portion of the population of the State are agriculturists who depend mostly on the rainfall for the success of their crops. Famine. A failure of the monsoon is therefore very liable to cause distress which may deepen into famine. The earliest famine on record was that of 1828 due to the failure of the spring crops. Within the next 20 years there were two more famines, one occurring in 1835 and the other in 1845. But none of these were so severe as that which occurred in 1868. The rains failed in September and October and many people left the State. A period of nearly 30 years elapsed before the famine of 1896-97 declared itself. The rains were ample till

the end of August and then ceased, until the last week in November, when a few showers fell. Rice did fairly well where irrigation was available, but elsewhere gave practically no return. Kodon and kutki gave half the average outturn. This necessitated the opening of relief works by the State or the construction of tanks and roads. A poor-house had also to be started.

Again in 1899-1900 the failure of the monsoon, which gave only 23 inches of rain, caused a famine. The State had not recovered from the effects of 1896-97 and early arrangements were made to cope with the inevitable distress. Rice gave a very poor yield even where irrigation was available. Kodon did a little better. Til and *arhar* alone did well, the former yielding a bumper crop which fetched a high price. Distress first appeared in the south, but soon the whole State was involved. Imports of rice from Bengal kept prices lower than they had been in 1896-97. The total cost of relief to the State was one and three-quarter lakhs. In 1902 the agricultural situation was again unfavourable. The total rainfall for the period from June to August was only 20.5 inches, very little better than the rainfall in the corresponding period of 1899. The situation was only partially saved by the rainfall in September. In the eastern portion of the State rice was a complete failure and the outturn of the whole State was only four annas, the area affected being about 300 square miles. The other *kharif* crops fared a little better, but the failure of the rice caused distress which necessitated the introduction of relief measures. The distress was however less severe than in the year 1899. Irrigation tank works were opened as relief works. Village relief was given on a limited scale and a poor-house was opened at Rāj-Nāndgaon. A sum of Rs. 14,000 was suspended on account of the year's land revenue and in addition large remissions of arrears amounting to two lakhs on account of previous years were made. Fortunately the rice crop of 1903 was excellent. Since then the State has luckily fared comparatively well.

135. On the subject of land settlement Mr. Chapman in a note states :—‘The ancient system of land settlement in Nāndgaon is ‘practically the same as in Khairāgarh. The State was divided into four parganas. In

Land revenue administration.

‘ each pargana the Rājā was represented by an hereditary official named *pargania*. The *pargania* was always one of the most substantial *gaontias* in the pargana and in all matters acted as the Rājā’s intermediary with the *gaontias* of his pargana. He enjoyed his village on liberal terms. The settlement of the four parganas was carried out in rotation. The period of settlement used to be for three years. The process by which rents were revised was called *chaukasi*. Revision was carried out some months previously to the commencement of the settlement in the following way. The Rājā was represented by a *panch* consisting of the *pargania*, one or two State officials and the same number of respected *mālguzārs* of the pargana. The *gaontia* whose assessment was to be revised was represented by five neighbouring *mālguzārs*, nominated by him. A list was prepared of the rents actually paid by the ryots. This together with a *ryoti nikāsi* at the last settlement was put before the *panch*. A sort of bidding then took place between the two *panches* and a final decision was then arrived at enhancing or reducing the *gaontias*’ *jamā* as the case might be. When the revision was completed for all the villages of the pargana, the *pargania* appeared with all the *gaontias* of his pargana before the Rājā. The *gaontias* then formally accepted the settlement. The *pargania* was then first presented by the Rājā with a cloth and a *pān*-leaf and cloths of lesser value and *pān* leaves were given to the *gaontias*. *Putlās* and *kabūliats* were given and taken. The ceremony was called *pān tika* and the actual acceptance of the settlement was called *laharao*.

‘ The *gaontia* enjoyed his *sīr* land free of revenue. He also held a *nāgar* of land called *sīrhā* from which to provide *rasad* for the Rājā or officials visiting his village.

‘ Both the Rājā and Rānī used to receive what was known as the *sawāri tika* for each village they visited on tour.

‘ At the birth of an heir to the Rājā a tax called *lāl tika* was levied from all villages. Supplies were also levied on such occasions as marriages and deaths. This was known as *sarbarai*.

‘ The *kathenā* never seems to have existed in the State. Supplies for the palace were realised through the *kharidi bhandār* cess as in Khairāgarh. Under this custom the

' Rājā was entitled to realize grains of all kinds, oil, *ghī*,
 ' cowdung and grass for cattle at a price considerably below
 ' the market value for each village to the extent of Rs. 4 per
 ' Rs. 100 of the *jamā*, and this was known as *bisāha*. The
 ' *gaontia* seems to have levied the *kharīdi bhandār* at a rate
 ' still higher than that fixed by the *panch* and to have retained
 ' the profit for himself as remuneration for the trouble of the
 ' collection. The Dasahra tax consisted of a goat and a cloth
 ' called *khādi* from each village ; where there are Gadarias
 ' in the village, a woollen saddle cloth called *tahru* was also
 ' given ; and where there are Chamārs a *tobrā* or horse's
 ' leather nose-bag. Where there was a Lohār, iron bits
 ' were also sometimes given. The *budhkar* or patwāri was
 ' remunerated by small cash payments and payments in kind
 ' levied from the tenants and also by concessions in the price
 ' at which he was entitled to purchase grain * * * *. As
 ' regards forest produce, as in Khairāgarh, a fee varying in
 ' amount, but generally about half an anna, was levied per
 ' rupee of rent and entitled the payer to all ordinary *nistār*.

' One of the most curious features in the old methods of
 ' settlement of the State is the manner in which State aid was
 ' at one time given to the various *maths* or congregations
 ' of Bairāgis which flourish in Nāndgaon. The Rājā is a
 ' Bairāgi by caste. There are several sects among the Bai-
 ' rāgis and enquiry shows that these *maths*, as also those
 ' of Chhuikhadān, form part of an organization which is
 ' spread all over India. The spiritual head of each *math* is
 ' called Mahant. The internal affairs of the *math* are managed
 ' by the Mahant, but he is under the control of a *panch*
 ' composed of leading Bairāgis belonging to the various
 ' *maths* in the town. The Rājā has a voice in all the
 ' deliberations of his *panch*, but its orders are subject to the
 ' approval of a central authority at Ajodhyā, Mathurā or
 ' Benāres. No Bairāgi is allowed to become a Mahant
 ' until he has served a novitiate for 12 years as a Bairāgi.
 ' Mahants and their following of Bairāgis reside during the
 ' rains in their *maths* and during the other eight months of
 ' the year wander begging over the country. A Mahant is
 ' entitled to carry a *nishān*. It is a gold-embroidered banner
 ' bearing the devices differing with the sect of the Mahant.
 ' It is carried in a box called *pāth* and only displayed on very

‘ special occasions. There is a regular depôt for these *nishāns* at Sūrat and there is no doubt that their issue is subject to strict supervision. The possession of a *nishān* entitles the bearer to donations in cash wherever he goes. A Bairāgi without a *nishān* cannot claim more than his food. The exactions of the Nāndgaon Mahants and their followers were a great tax upon the people and about 15 years ago Mahant Ghāsi Dās, the then Rājā, ordered that as a measure of relief each village should pay its quota of expenses towards the support of these *maths* direct into the treasury. This arrangement continued for some years, but in 1889 when proposals for a summary settlement of the State (which was then under Government management) were being considered, it was found that the people had been in no way relieved from the exactions of the Bairāgis, and collections by the State of contributions to the *maths* were discontinued. The State has always supported these *maths* by contributions from the treasury.

‘ There is a curious custom regulating the amount of *sīr* land which the *gaontia* might hold in a village. It was recognised that, unless a check is imposed upon him, there is always a tendency for the *gaontia* to acquire the best lands and a disproportionate share in the lands of the village. To remedy this, the proportion of *sīr* land which a *gaontia* might hold was fixed by the State for every village. The amount was generally a fifth or a sixth according to the size of the village. This proportion of land was carefully measured out. The ryot or the *gaontia* had the right to apply to the State for a redistribution of the *sīr* land if either thought that his rights had been infringed by the other. This was called *lākhabāta*. Tenants’ lands were generally redistributed at the same time. The system of *lākhabāta* originally existed in many of the States, but it has now generally died out. As has been shown it was an essential feature of all early forms of settlement that each tenant should have a fair proportion of each kind of soil and the system of periodical redistribution of lands was doubtless resorted to in order to ensure this.’

A regular settlement based on a cadastral survey was completed in 1894 and was in force for a period of seven years. The result of the settlement was that the revenue demand of

the State increased by 37 per cent. The tenants' rights were considered and they were allowed to retain a fair share of the produce. The *gaontias* too were granted 25 per cent. instead of 20 per cent. of the village assets. In cases of improvements made by the *gaontias* a further increase was allowed. This settlement expired in 1901; but owing to the famine of 1900 the revision of the settlement was delayed. The settlement made by Rājā Balrām Dās in 1894 was somewhat heavy, and there was an agitation against it by *gaontias* and tenants. There was no doubt that in part the agitation was artificial and was fomented by the agitators in the hope that they might squeeze mālguzāri rights out of the State. Had good years supervened the settlement would probably have worked, but it was followed by bad harvests and famine, which necessitated a reduction of rents and revenue. The revised assessment was introduced with effect from 1st January 1903 for 4 years, the revenue being lowered by 19 per cent. or from Rs. 2,20,000 to Rs. 1,82,000 in round numbers. The term of the revised settlement expired on 31st December 1906. Owing to the outbreak of plague at Rāj-Nāndgaon and the partial failure of crops in 1907-08 the fresh settlement has not been completed as yet.

136. Forty-one villages are held revenue-free—twenty-one by the widow of the late Mahant Rājā Bahādur Balrām Dās, ten as a temple grant managed by the same lady; four by relatives of the Rāj family; four as charitable grants; and two as reward for past services. Plots measuring in all about 360 acres are also held revenue-free. The assigned revenue is nearly Rs. 30,000.

137. The State has hitherto been paying Rs. 70,000 per annum as tribute. This amount was fixed in 1888 for a period of twenty years, but the period has been extended to 1st April 1909, from which date the tribute has been fixed at Rs. 80,000 per annum for the period of thirty years.

138. The State is at present administered by a Superintendent, who is an Extra Assistant Commissioner in the Provincial Service, under the direct control of the Political Agent, Chhattisgarh Feudatories, Raipur, who is General Administration. Administrative control.

subordinate to the Commissioner, Chhattisgarh Division. An Assistant Superintendent, a Tahsildār and a Naib-Tahsildār work under the Superintendent. The latter officer is the Sessions and Divisional Judge. The Assistant Superintendent exercises first-class criminal powers and in civil cases has jurisdiction from over Rs. 500 to Rs. 5000. The Tahsildār has second-class criminal powers and civil jurisdiction up to Rs. 500. His deputy is a court of small causes with jurisdiction up to Rs. 50.

In 1865 the Chief received a *sanad* conveying to him the assurance that, on failure of natural heirs, the British Government would recognize and confirm any adoption of a successor made by himself, or by any future Chief of the State, that might be in accordance with Hindu law and the customs of his race. Subsequently the Chief executed an acknowledgment of fealty by which he undertook to respect and maintain all rights within his territories, to attend to the prosperity of his ryots, to the strict administration of justice, and to the effectual suppression of crime ; to refer to such British officer as the Chief Commissioner might appoint any sentence of death or of imprisonment for more than seven years before he punished the offender ; to allow British officers to pursue in his territory any persons who have committed offences in British territory, or criminals from British territory, and to render every assistance in capturing and delivering up such fugitives ; to represent to a British officer the case of any person who has committed an offence in his territory and fled to British or other territory in order that the offender may be given up ; to pay an annual tribute punctually and give assistance towards settling the amount payable when the tribute is from time to time revised ; to levy no transit dues within his jurisdiction ; to give his subjects no cause of complaint against injustice and to dispose equitably of any complaints against his subjects which may be referred to him by British officers ; to obey such instructions and accept such advice as the Chief Commissioner or his officer shall give him ; to conform and cause his subjects to conform to such forest regulations as the Chief Commissioner may be pleased to prescribe. The Chief also admits that if at any time, through the misconduct of himself or his successor, the State should fall into great disorder, or great oppression should be

practised, the Chief who is responsible shall be liable to forfeiture of his governing powers. He also undertook to depute a Vakil to be in attendance at the Court of the Deputy Commissioner, Sambalpur, or at any other court where the Chief Commissioner from time to time might direct.

The hereditary title of the Feudatory Chief is 'Mahant.'

139. The Land Record staff consists of a Superintendent, five Revenue Inspectors and 75 patwāris. Land Record Staff. Each patwāri has on an average seven villages in his charge, and over every 14 to 16 patwāris there is a Revenue Inspector. The patwāris are generally either Kāyasths, Brāhmans or Muhammadans; low-caste patwāris are rare. The patwāri cess is levied at the rate of one anna per rupee of the rental, and has to be paid even by *muāfidārs*.

140. Here as in other Feudatory States the number of the suits of a civil nature exceeds that of all other cases. They are usually simple disputes regarding loans of grain and cash. Litigation and Crime. Land tenures are not complicated. Villages and holdings cannot be transferred by sale or mortgage. The crime is also generally of a petty nature. Thefts, house-breaking and cattle-lifting claim the largest figures under this head. Serious crimes are of rare occurrence. The Chamārs are noted for their criminal propensities and the Mohgaon pargana, where the caste is the strongest, demands the strictest supervision.

A list of the British laws which have been adopted as far as may be in this State is given below :—

1. The Indian Penal Code.
2. The Criminal Procedure Code.
3. The Civil Procedure Code.
4. The Evidence Act.
5. The Police Act.
6. The Excise Act.
7. The Forest Act.
8. The Stamp Act.
9. The Cattle Trespass Act.
10. The Extradition Act.
11. The Gambling Act.
12. The Legal Practitioners Act.

13. The Registration Act.
14. The Arms Act.
15. The Oaths Act.
16. The Limitation Act.
17. The Whipping Act.
18. The Treasure Trove Act.
19. The Municipal Act.
20. The Opium Act.
21. The Contract Act.
22. The Specific Relief Act.
23. The Court Fees Act.
24. The Transfer of Property Act.
25. The Income Tax Act.
26. The Negotiable Instruments Act.
27. The Land Improvement and Loans Act.
28. The Land Acquisition Act.
29. The Easement Act.
30. The Indian Companies Act.

141. Sanitation in the villages is looked after by the headman and the police. The town sanitation is under the municipality.

142. The police force consists of one Inspector, four Sub-Inspectors, 17 head constables and 94 constables. There is also a reserve force at headquarters consisting of one *jāmādār*, two *havildārs*, two *naiks* and 41 privates besides six mounted police. The cost of maintenance of the whole force was Rs. 18,000 in 1907.

143. The outstill system of excise is followed. There are 53 liquor shops. Foreign liquor is practically only taken by the European and Pārsi residents. The revenue derived from liquor was Rs. 14,000 in 1907. No cultivation of *gānja* and opium is permitted. These drugs are purchased from the British Government and retailed in the State. The income derived in 1907 under all heads was exceptionally keen, and was nearly Rs. 43,000, of which Rs. 14,000 was from license fees from the vend of liquor and nearly Rs. 23,000 from license fees for vend of opium, and sale proceeds of opium.

144. The registration of documents was introduced in 1885.

Registration. Its advantage is being more and more understood. The average receipts under

this head for the period from 1901-1907 were Rs. 145. The Superintendent of the State is the ex-officio Registrar and the Assistant Superintendent is the sub-registrar.

145. The State has of late made a considerable advance in the matter of education. Within the last

Education.

decade the number of scholars has more than doubled and now stands at nearly 3600, representing about 19 per cent. of the population of school-going age. The English middle school at Rāj-Nāndgaon is being raised to the status of a High School. There is also a vernacular middle school with a training class for teachers attached to it. The primary schools are 32 in number including one girls' school and a Mission school for boys. Over and above these there are 34 feeder classes maintained by subscriptions. Two primary schools have been recently started under private enterprise, but have not yet received State recognition. This Department is managed by a Deputy Inspector of Schools under the supervision of the Agency Inspector of Schools controlled by the Political Agent, Raipur.

146. The State has one dispensary in charge of an

Medical relief. Assistant Civil Surgeon. The daily average number of persons receiving

medical aid during the period of nine years ending 1901 was

43. There is accommodation for in-door patients also. The surgical operations taken in hand at the dispensary in 1906 were 231. Nearly the whole expenses are borne by the State, the amount of public subscriptions being small. A Female Hospital is under construction, the Dowager Rānī of the State having generously contributed Rs. 50,000 for its construction. A veterinary dispensary was opened last year and placed in charge of a qualified veterinary assistant. He is also required to tour in the State. The total number of animals treated is 500 and inoculation for rinderpest has been introduced.

147. Vaccination is compulsory within the limits of the capital and voluntary outside those limits.

Vaccination.

The people do not oppose it. The staff consists of one Superintendent and four vaccinators who do

the vaccination in the interior in the open season. In the town the compounder attached to the main dispensary does this work.

148. The jail has accommodation for 87 prisoners. The daily average number of prisoners during the last five years was 47. Oil-pressing, aloe-pounding and the manufacture of *newār* and cloth are the recognized industries of the jail.

149. The municipality of Rāj-Nāndgaon was constituted in 1889 and has a population of about 11,000 souls. Water-works have been constructed at a cost of Rs. 1,25,000 which supply the town with filtered water, and a drainage scheme is under consideration. The principal sources of income of the municipality are the octroi duty, *ganj* tax, conservancy and water cesses. The annual receipts are now about Rs. 45,000 and the annual expenditure about Rs. 32,000.

150. This Department is under the supervision of the Executive Engineer, Chhattisgarh States Public Works. Division, Raipur. The total expenditure under this head for the period from 1894 to 1907 is Rs. 5,62,000. About 160 miles of road have been built and the State has been provided with good public buildings including a court house, hospital, station-house, police lines and pounds. The jail has also been enlarged and improved and two irrigation tanks constructed.

151. The real income and expenditure of the State for the year 1908 were Rs. 3,52,500 and Rs. 2,45,500 respectively. The chief items on the receipt side were land revenue Rs. 2,06,500, forests Rs. 29,000, excise Rs. 47,300, taxes Rs. 29,900, stamps Rs. 10,700, law and justice (Courts of law) Rs. 1800, jail Rs. 4000, pounds Rs. 5200, loans and interest Rs. 6600, and miscellaneous Rs. 11,000, while on the expenditure side the important heads were Government tribute Rs. 70,000, allowances and assignments Rs. 12,400, administration Rs. 22,700, forests Rs. 4200, excise Rs. 15,700, jail Rs. 6400, police Rs. 20,300, education Rs. 9200, land record establishment Rs. 11,400, miscellaneous Rs. 25,000, public works Rs. 32,500, and contribution Rs. 14,000.

KHAIRAGARH STATE.

152. The Khairāgarh State lies between $21^{\circ} 4'$ and $21^{\circ} 34'$ N. and $80^{\circ} 27'$ and $81^{\circ} 22'$ E. with an area and population of 931 square miles and 137,554 persons respectively. The State consists of 3 detached blocks, the largest being made up of the Khairāgarh and the Dongargarh tahsils with a portion of the Nāndgaon territory, Pāndādah, in the middle. This block is bounded on the north by the Chhuikhadān State and the Parpodi zamīndāri; on the east by the Drug District and the Nāndgaon State; on the south by the Nāndgaon State and the Bhandāra District; and on the west by the Bhandāra and Bālāghāt Districts. The Khamaria block is the second, and this is bordered by the Chhuikhadān and Kawardhā States, Silheti zamīndāri, Mohgaon pargana and the Drug District. The third and smallest block is Kholwā. It is bordered by the Lohāra, Gandai and Silheti zamīndāris, the Drug and Bālāghāt Districts and the Chhuikhadān State. The name Khairāgarh is derived from the two words, *khair*, a catechu tree, and *garh* a fort. It is so named owing to its having contained a dense jungle of *khair* trees at the place where the headquarters town is now situated. The portion bordering the Bhandāra and Bālāghāt Districts is extremely wild and hilly and so is most of the Kholwā block. Elsewhere the country is open and fertile. The Kaimur and Bhānrer hills in the west extend up to the Kawardhā State. The important rivers are the Bāghnadi, the Amner, the Muskā and the Piparia. The Bāghnadi separates the State from the Bhandāra District. The Amner is a tributary of the Seqnāth river of the Nāndgaon State. The rest are the tributaries of the Amner.

153. As regards the geological formations of the State Mr. Vredenburg states that the Archæan and the Kadaph series occupy respectively the western and eastern portions of the territory. The Archæan rocks belong principally to a highly metamorphosed sedimentary volcanic series resembling the

Dhārwar schists of Southern India and known locally as the Chilpi beds. Granitoid gneiss also occurs. The Kadapah rocks rest unconformably on the Archæan ; they include a lower subdivision of quartzites and an upper one of shales and lime stones. It is the upper subdivision which principally occurs within this State. Khairāgarh lies on the western border of the great Chhattisgarh basin, a description of which by Dr. W. King has been published in the Records of the Geological Survey of India (Vol. XVIII, part 4).

154. The forest area is extensive. The most important

Botany.

forest trees are teak (*Tectona grandis*), sāj (*Terminalia tomentosa*) and bija (*Pterocarpus Marsupium*). The tendū or ebony (*Diospyros tomentosa*) and bhīrā or sulni wood (*Chloroxylon Swietenia*) yield ornamental timbers. The principal bamboo is *Dendrocalamus strictus*. Other trees found in the forest are harrā (*Terminalia Chebula*), kusum (*Schleichera trijuga*), chār or chironji (*Buchanania latifolia*), dhāman (*Grewia vestita*), nīm (*Melia indica*), jāmūn (*Eugenia Jambolana*), dhaurā (*Anogeissus latifolia*) and khair (*Acacia Catechu*). The vegetation is much the same as in Nāndgaon State.

155. Tigers and panthers are fairly common, and the

Wild animals.

hunting leopard is also said to be met with some times ; sāmbar, chital, nilgai, black-buck, chinkāra, four-horned antelope, bears, hyænas, wolves and wild dogs are all found. The bison is also met with in the more remote hills. Pigs are common. There is nothing special to note about the birds; duck and snipe are winter visitors; peacock, green pigeon, and the red jungle fowl are plentiful.

156. The rainfall is registered at the headquarters of the

Rainfall and climate.

tahsils. The average fall for the past 19 years has been 44 inches, the highest being recorded in 1891. The climate of the State is fairly healthy, though the cold season is characterized by malarial fever. The temperature varies from 38° to 104° F; the jungly tracts are comparatively cool even in the hottest part of the year.

157. The ruling family of Khairāgarh claims descent from

History.

the Nāgvansi Rājput king of Chotā Nāgpur named Sabhā Singh. This

king had two sons, the younger of whom named Lakshmīnidhi came to Kholwā and established himself there. Shiāmghan, a descendant of Sabhā Singh, was the zamīndār of Kholwā in 1740. He helped the Lānji family against Rājā Mahārāj Shāh of Mandlā who defeated them both and took Lānji. Shiāmghan, however, was recognised by the Mandlā Rājā as his feudatory and was permitted to enlarge his territory. Shiāmghan died and was succeeded by his son Daryao Singh who however did not rule long. Anūp Singh his son now succeeded. The territory then comprised the 132 villages which now constitute the three parganas of Kholwā, Khairāgarh and Lachhnā. When Mahārāj Shāh died, his son Sheorāj Shāh recognised the feudatory rights of Anūp Singh. After the death of Anūp Singh, Mādho Singh and Kharag Rai (son and grandson of Anūp Singh) ruled one after the other. The zamīndār of Lānji aided by the Bhonsla king of Nāgpur attacked Kholwā, and Kharag Rai had to yield. He was then summoned before the Bhonsla king who granted him a *khillat* (dress of honour) and recognised him as a Feudatory Chief subject to the payment of a tribute of Rs. 500 (Nāgpur rupees). At this time the capital of the State was Kholwā where Kharag Rai built a palace and *ghāt*, the remains of which are still to be seen ; but he subsequently shifted his residence to Khairāgarh. When the Nāgpur king died, the Khairāgarh tribute was raised to Rs. 1500 (Nāgpur rupees) in 1755. In 1759, Kharag Rai died and his son Tikait Rai succeeded to the *gaddī*. The tribute was then raised to Rs. 5000 (Nāgpur rupees), and ten years later Bhāskar Rao Sūbahdār raised it still further to Rs. 8000 (Nāgpur rupees). In 1784 various extra cesses were imposed which amounted to Rs. 3000. At this time there arose a feud between Ujīyār Singh and Sardār Singh of Kawardhā regarding the possession of the Khamaria pargana. Tikait Rai helped Sardār Singh with men and money with the result that the pargana in dispute came into the possession of Sardār Singh, who, however, could not retain it. Tikait Rai therefore acquired the pargana in satisfaction of the loan previously advanced. Thus a portion of the Kawardhā State passed into the hands of the Khairāgarh Chief, and this was confirmed by the Nāgpur king. The tribute therefore was gradually raised and in

1814 it stood at Rs. 35,000. In 1816 the zamindār of Dongargarh rose against the Bhonsla king and Tikait Rai was asked to overpower him, which he did, it is said, with the help of the Nāndgaon Chief. At first the whole of the zamindāri was conferred on the Khairāgarh Chief in recognition of the military service rendered by him. This led to the further increase of the tribute to Rs. 44,000 (Nāgpur rupees). Tikait Rai died at the age of 75 years and was succeeded by his minor son, Drigpāl Singh. The Nāndgaon Chief now asserted his claim to a share of the Dongargarh zamindāri in return for assistance given in subduing the zamindār. The zamindāri was therefore divided equally between the two Chiefs. The Khairāgarh Chief retained Dongargarh, Pāthri and half of Singārpur and the other half of Singārpur, Dongargaon and Chhuria were given to the Nāndgaon Chief. In consequence of this division the tribute was reduced by Rs. 9000 (Nāgpur rupees). In 1833, Drigpāl Singh died. His brother Mahpāl Singh then ruled for a few months and died. His son Lāl Fateh Singh ascended the *gaddī*. In 1854 the Nāgpur Rāj lapsed to the British Government, and the tribute was now fixed at Rs. 39,000 (Company rupees). In 1865, the State was recognised as a Feudatory State and the Chief received an adoption *sanad* and subsequently executed an acknowledgment of fealty. In 1867 the tribute was fixed at Rs. 47,000. In 1888 it was raised to Rs. 70,000, and with effect from 1st April 1909 it has been fixed at Rs. 80,000 for a period of thirty years. Owing to the continued maladministration of Lāl Fateh Singh he was deprived of his fiscal powers and the management of the State was taken over by the British Government in 1873. Lāl Fateh Singh died in 1874 and the State continued under direct management till 1883 when it was restored to Lāl Umrao Singh, the eldest son of Fateh Singh. Umrao Singh was given the title of Rājā as a personal distinction in 1887. He died in November 1890 and was succeeded by Kamal Narain Singh. The title of Rājā was conferred on him as a personal distinction in 1896 and two years later the title was made hereditary. Rājā Kamal Narain Singh died in October 1908 and his eldest son, Rājā Lāl Bahādur Singh, has been recognized as his successor. The State has again been

taken under direct management owing to the minority of Lāl Bahādur Singh.

158. The State does not possess many objects of archaeological interest. There are two ancient temples ; one at Khairāgarh and the other at Dongargarh. The former was dedicated to Rūkharswāmi, a venerable sage who passed his days in deep religious meditation in the dense catechu forest from which the State derives its name. The story current about this Swāmi is that Tikait Rai, while out hunting in the forest, met the Swāmi absorbed in meditation. Struck with the godliness of the Swāmi, Tikait Rai set up a hut for him, which afterwards was turned into a temple. The Swāmi was noted for his supernatural powers and was credited with a deep foresight into the future. He prophesied correctly that Tikait Rai, who had lost his first son and was then sixty years old, would have yet two more sons. The sage later disappeared, but appeared again when Tikait Rai was hard pressed by his enemies, and gave instructions which led to their defeat. It is said he took *samūdhi* while still alive. The temple at Dongargarh known as the Bomlai temple is said to have been erected by Rājā Kāmsen, the ruler of Dongargarh, at a time when Rājā Vikramādittya was the king of Ujjain. The tank Kāmkanalā of Dongargarh has been named after a concubine of Kāmsen, noted for her exquisite beauty and singing. On the Bomlai hill may be seen a large stone called *Motiyāri* which has a tradition of its own.

It is said that once 147 dancing girls (*Sāt-agar-Sāt-kori motiyārin*) came from the Nāndgaon State to exhibit their skill before the Rājā of Dongargarh. The mother of the Rājā apprehended that her son might become enamoured of one of them, so she prepared a solution of turmeric and asked her son to sprinkle some of it over the girls, and this he did. The coloured water fell only on one of them and immediately transformed her into the stone referred to above. A stone pillar about 10 ft. high with a Persian inscription was found on the bank of the Motiābir tank. It is now in the Nāgpur Museum. On the Bomlai hill another stone has been found with inscriptions in an undeciphered character. At Deorbija there is a large *linga* of Mahādeo made of black

stone. It is very old and has the name of Magardhwaja Jogi inscribed on it. Remains of forts also may be met with here and there in the State, which was formerly much harassed by the Pindāri robber bands.

159. The area and population of the State in 1901 were
 Population. Statistics. 931 square miles and 137,554 persons respectively. The State is divided into three tahsils, Khamaria lying to the north, Dongargarh to the south and Khairāgarh to the east and west. The Khairāgarh tahsil is the largest in respect of population and smallest in area. There are 521 villages of which 496 are inhabited. A census has been taken on four occasions, on the first three of which the figures always showed an increase. The last census showed a decrease by 24 per cent., which is due to the famine of 1900 followed by an epidemic of cholera. The density of the population is 147 persons to the square mile.

160. Among ordinary diseases fever ranks first in point of mortality. After the rains ophthalmia and skin diseases are very common. Of epidemic diseases cholera not unfrequently occurs. Small-pox occasionally puts in an appearance, but seldom in epidemic form, a fact which is due to the spread of vaccination.

161. The prevailing language of the State is the dialect of Chhattīsgarhi Hindi. It is spoken
 Language. by 95 per cent. of the people. Marāthī is spoken by about 4000 persons and Urdū by a few. The Gonds speak their tribal dialect.

162. About 78 per cent. of the population are supported
 Occupation. by pasture and agriculture, 27 per cent. being agricultural labourers; about three per cent. of the people are servants and 10 per cent. are engaged in various trades.

163. Hindus constitute 97 per cent. of the population.
 Religion. There are about one per cent. Animists and Muhammadans respectively. There are also some Christians and Jains; the former nearly all belong to the railway community at Dongargarh. The important village gods are the Mahābir and Bhainsāsūr located in huts on raised platforms. Bhain-

sāsūr is considered the protector of buffaloes ; hence he is generally placed near the buffalo sheds.

164. The Dasahra is the most important festival held in the State. It is celebrated in great pomp by the Chief who holds a

Festivals.
Darbār on the occasion.

165. The Gonds (16 p. c.), Telis (13 p. c.), Lodhis (12 p. c.), Chamārs (12 p. c.) and Rāwats (10 p. c.) are the principal

castes in the State and constitute about two-thirds of the population. Among the high caste Hindus there are about 3000 Rājputs, 2000 Brāhmans and about a thousand Baniās. The Brāhmans came from the north a long time back and settled in the State. The Rājputs have a number of sects, *viz.*, Bais, Baksaria, Nāgvansi, Parihār. According to a long inscription in the Mandwā Mahal near the Bhoramdeo temple of Kawardhā the origin of the Nāgvansi Rājputs is stated as follows :—There was a sage named Jatu Karna who had two sons and a daughter, all living in a dense jungle far from any human habitation. In course of time the girl showed signs of pregnancy which led the brothers to suspect each other of misconduct with her. The girl apprehended a deadly feud between them, so she gave out the truth, namely, that the cause of her pregnancy was a snake who appeared before her in human shape—a secret which she was enjoined to keep to herself. This conduct on the part of the girl enraged the snake very much ; but he was appeased on being told the circumstances under which the girl was compelled to disclose the secret, and gave out that the child would be a most powerful king. This child was the first of the Nāgvansi line, being born of a snake, the lord of the nether world. The Gonds here have three subdivisions, Rāj, Dhur and Kuratayā. The last are those Gonds who have given up eating fowls. The Pardhāns, Ojhās and Dewārs are considered inferior to the Gonds in status. Marriage among the Gonds in the same *gotra* is prohibited, as also between any two *gotras* which worship the same number of gods. Their marriages generally take place at an advanced age. Among these people an illegitimate child can be legitimised by the sprinkling of a little turmeric water over the parents, who are then made to go round a green

twig of a *jāmun* tree seven times. One of the most peculiar ceremonies observed in Gond marriages here is the carrying of the bridal pair, seated on the two pans of a scale covered with blankets, about the marriage post (called *madwā*) seven times, the bride-groom being carried by his priest and the bride by her female relatives. When this is done the couple are taken outside the village where they are made to stand with a screen between them. After a short while the bridegroom lifts up the screen, rushes towards the bride, pats her on the back, and then puts an iron ring on one of her fingers, bleating at the same time in imitation of a goat. The Telis have 4 subdivisions, Ekbailā, Dobailā, Kanaugia and Jheria. The Ekbailā and Jheria Telins wear bangles on one arm only. Marriage among the Telis is of two kinds, *chadh-vivāh* and *tika*. In the latter marriage takes place at the bridegroom's house because the bride's parents are not rich enough to defray the expenses of the ceremony. The Lodhis are as a class good cultivators. They have as many as six subdivisions, two of which may be found in the state, *viz.*, Mahā and Singraur. These people too have a curious wedding ceremony. The bridal pair are placed before their family god with a hollow image made of flour containing 21 *cowries*. A man then gets on the roof of a house close by and shouts 'Are the king and queen present?' Some one standing below answers in the affirmative. The man on the housetop then enquires if the pair have certain things on their persons as, for example, a crown, ear-rings, necklace, bracelet and shoes. On receipt of an affirmative reply, he cautions them 19 times. Each time he should receive a reply that the pair are on the alert. The man then shouts for the last time and each of the bridal pair at once tries to seize the image and prevent the other from getting it. In so doing the *cowries* are scattered about. The pair then see who can secure the greater number of *cowries*. If the bride collects more than the bridegroom the pair will live happily.

166. The habits of the people in this State are similar to those prevailing in Nāndgaon. The Social life and customs. villages are always situated on high lands, and if possible within easy distance of a river or stream. They are merely groups of houses erected on no definite plan. The *guontia's* house, however, always has a prominent

place, and the Chamārs are isolated in one corner of the village. Few villages have wells, as the people prefer tank or river water for drinking purposes. The village gods are located usually beside a river or a nullah. The houses are of the same type as those found in Nāndgaon State. A *newār* cot or a couple of chairs are the only articles of furniture that mark out a *gaontia's* house from those of other villagers. The dress of the people has not improved much. The females, except a few of the well-to-do class, wear the *dhoti* only down to their knees ; hence the saying *Chhattisgarh kī nāri, ādhi tāng ughāri*. The Mahārs, Telis, Kalārs and Kunbis of the Dongargarh tahsil dress themselves like the Marāthās. The people are very superstitious and sometimes in order to secure a good harvest indulge in the cruel practice of burying alive a buffalo calf.

167. The most important of the Kshattriya families is

that of Ghondū Singh who claims
Leading families. to be connected with the Kānker

Rāj family through a common ancestor, Jagannāth Singh. The family of Thākūr Prasād Singh claims some importance owing to the marriage of his daughter with the late Chief, Rājā Kamal Narain Singh. He came to Khairāgarh about 54 years ago and became a Sūbahdār of the Dongargarh pargana. Perhaps the oldest family is that of Thākūr Gayārām whose ancestors came to and settled at Khairāgarh over a century and a half ago. Gayārām was at first made a Sūbahdār, but subsequently became a Tahsildār ; he is now a pensioner. Another important Kshattriya family is that of Ajmer Singh and Holī Singh. Their ancestor Lāl Banmālī Singh, a near relation of the then Rājā of Bijāpur, came here over a century ago and first settled at Ratanpur in the Bilāspur District. The other chief men are as follows :—

Bābu Gulāb Singh, descended from the Bastar Rāj family ; Rām Datt and Kāshi Datt, descendants of Bhairon Datt, who settled at Khairāgarh over a century ago ; they are Brāhmans and good Sanskrit scholars ; Pandit Rāmgulām, the Rāj Vaidya or physician to the ruling family, whose ancestors settled here about 60 years ago ; Bālāji Narain, a Mahārāshtra Brāhman, whose ancestor was a great Sanskrit Pandit and whose father, Narain Rao, was for some years the Dīwān of the State ; Bābu Pannā Lāl, a Kāyasth, whose

ancestor, Umrao Baksh, was a poet; and lastly Lāl Dās, the most influential and important of the Lodhi families and a leading banker.

168. The soil of the State has been classified into (1) *kanhūr* I, (2) *kanhūr* II, (3) *dorsā*, (4) *matāsi*, (5) *bhāta*, (6) *pālkachhūr* and *patparkachhūr*. *Kanhūr* I is deep black soil, very fertile for both *rabi* (spring) and *kharif* (autumn) crops. Nearly 11 per cent. of the cultivated area of the State consists of this soil. The black soil of the second degree, *kanhūr* II, contains an admixture of pebbles; and kodon and wheat are alternately grown in it. *Dorsā* is a mixture of black and brown soil and contains some sand. *Matāsi* is a yellow admixture of clay and sand. *Bhāta* is a red soil containing stones and *muram* or gravel. *Pālkachhūr* is rich alluvial soil in the beds of rivers and nullahs. *Patparkachhūr* is the soil bordering on rivers and nullahs. The classification of land according to position is as follows :—(1) *gohāri* (wheat-growing), (2) *dhanhūi* (rice-growing) and (3) miscellaneous (growing minor crops). The first-class is subdivided into *gohāri bandhia* and *gohāri bharri*, the former being embanked land and the latter that which cannot be embanked. *Dhanhūi* has four subdivisions :—(1) *bahrū*, (2) *gabhūr*, (3) *dudhā*, (4) *tāngar*. Level fields with substantial banks are called *bahrū*; similar fields with small temporary banks are *gabhūr*; sloping embanked lands are *dudhā*; while high lands are called *tāngar*. *Tikrū* and *bāri* are included under the miscellaneous class. *Tikrū* is the land growing kodon and kutkī; *bāris* are garden plots.

169. Out of a total area of 931 square miles the area under cultivation, including fallows, old and new, was in 1894 about 700 square miles. In 1907 there has been a decrease of six per cent. in the cultivated area, which is due to the previous famines. Of the above area about two-thirds is under autumn (*kharif*) and about one-third under spring (*rabi*) crops; kodon covers about 41 per cent. of the cropped area, rice 21 per cent. and wheat 22 per cent.

Rice, kodon and wheat are the staple food of the people in the State. Wheat is largely grown in the Khamaria pargana. Of the minor crops grown the following may be mentioned—

tilli, *arhar* and gram. Cotton cultivation receives some attention, but so far no success has been gained in attempting to establish superior varieties. Sugarcane is very scarce. There are some 600 irrigation wells and 800 tanks in the State, but the area irrigated, excluding garden plots, is about 2000 acres only.

170. The local cattle are small but fairly sturdy and good enough for the purposes for which they are employed. A pair of bullocks or buffaloes sells at from thirty to one hundred rupees. Ponies are not locally bred, but they are imported from outside. Goats and sheep are not very numerous.

171. There are no markets held especially for the sale of cattle, but weekly markets are held at various places to which cattle are brought for sale. The people resort to Gandai in the Drug District or Amgaon in the Bhandāra District if they require good animals.

172. The people rarely resort to the State treasury for loans except in times of distress. In the years 1896, 1900 and 1908 respectively the State advanced Rs. 6000, Rs. 18,000 and Rs. 30,000, but usually loans do not exceed a few hundreds of rupees. Private firms demand interest at from R. 1 to Rs. 2 per cent. per month while the State lends at $6\frac{1}{2}$ per cent. per annum.

173. Owing to the advent of the Bengal-Nāgpur Railway, which passes through the State, the prices of food grains have risen considerably as in the adjoining State of Nāndgaon.

174. The rise in the prices of food stuffs has sent up the rates of wages as well. Farm servants, house servants and village servants are remunerated at about the rates which rule in the Nāndgaon State.

175. Dongargarh, which lies on the Bengal-Nāgpur Railway, is the most important place of trade in the State. The Khairāgarh market is also fairly large. In about 40 villages weekly markets are held where grain is extensively sold. The chief imports are cloth, salt, tobacco, *ghī*, spices, glass-ware,

sugar and metals; while the chief exports are grains, oilseeds, timber, myrabolams and chillies.

176. The Bengal-Nāgpur Railway runs through the State

Communications.

for a distance of twenty-five miles, and three railway stations are located on this length, *viz.*, Dongargarh, Bortalao and Musrā. A crossing station has also been made between Dongargarh and Bortalao. The total length of the roads maintained by the State is 79 miles, of which 38 miles are second-class and the rest third-class; about Rs. 4000 has to be spent every year for their maintenance. The State intends to construct two new roads, one from Khairāgarh to Atariya, a distance of 14 miles, and another from Khamaria to Baijā, nine miles.

177. The State forests cover about 165 square miles.

Forests.

They begin from the Bāghnadi and extend as far as the Kholwā par-gana, separating the State from the Bālāghāt District. *Sāj* (*Terminalia tomentosa*) is found in abundance. Other important trees met with are *bīja* and teak; bamboos too grow extensively. Timber and bamboos bring in over Rs. 28,000, grazing dues about Rs. 5000 and fuel about Rs. 2000. The total income from forests in 1907 was Rs. 40,000, while the expenditure was only Rs. 3500. The forest staff consists of a Superintendent, two *darogās*, one *dafedār*, 20 *muharrirs* and 13 *chaprāsīs*. The system of granting licenses is the same as in British Districts. In the forest areas included in villages the State reserves all teak to itself. The lessee and tenants can utilise the produce of such areas for their private use, but may not sell it without the sanction of the State authorities.

178. Roadside arboriculture has made considerable pro-

Roadside arboriculture. gress. *Nim* and *siris* trees have been planted on both sides of the

roads with *jāmun* and mango trees at intervals for 26 miles. A permanent staff consisting of three *mālīs* and 21 coolies has been engaged to look after these trees. The annual expenditure under this head is about Rs. 1300.

179. No thorough investigation has been made into the mineral resources of the State. Iron

Minerals.

ore is found in the forests of Barnāra and Gātapāni. A lease to mine iron ore has been granted to

the Indian Manganese Company, Ltd., of Calcutta, for a period of 30 years on practically the same terms as would be granted in British territory. Prospecting licenses for manganese have also been taken out by some individuals holding certificates from the Local Government.

180. There is no record of any early famines here, but the older people say that in 1869 the State suffered severely. Famine next appeared in 1896, following on a very poor harvest in 1895. The forest tracts reaped practically no crop. In 1896 and 1897 relief had to be given; in all about Rs. 45,000 were spent, including Rs. 30,000 for advances of grain. In 1899 the rains again failed, giving only half the usual amount; relief works had to be opened in November and about seven per cent. of the population came for relief. Many private works were also opened, and in all about one and a half lakhs of rupees were spent. In 1907-08 the State again suffered from premature cessation of the rains. Prices rose owing to the demand from the north of India, but work was freely provided and loans issued with the help of a loan of Rs. 50,000 from the Government of India. Village lessees and well-to-do tenants seized the opportunity to improve their tanks and field embankments at a cost of nearly Rs. 45,000 and the situation was tided over.

181. On the subject of land settlement Mr. Chapman in a note states :—‘ The original basis of settlement in Khairāgarh was the *nāgar* or plough. A plough was the area of land which could be kept in cultivation with four bullocks. The *jamā* of each village was fixed at so much a plough. The *gaontia* held his *sīr* land rent-free and was responsible for paying the ryoti rents to the Rājā. Besides the actual *sīr* land he held rent-free what was called *sīrhā*, that is, a portion of land between half a *nāgar* and a *nāgar* in extent, in return for which he had to supply *rasad* to all officials visiting the village. The prevailing rate of rent per plough used to vary from Rs. 5 to Rs. 10 in the fertile parts of the State and from As. 8 to Rs. 2 in the more jungly tracts. Besides the *jamā* the *gaontia* of every village used to realise from the tenants and pay to the Rājā a number of miscellaneous cesses. In addition to

this the Rājā had the right to buy produce up to the value of Rs. 4 in every Rs. 100 of *jamā* at a price fixed by himself. This was known as *kharīdi* or *bandhor*. The *chūri* and *maronū* taxes were also levied in the State.

Settlement with tenants and *gaontias* was made for a period of three years. For each 8 or 10 villages a *budhkar* was appointed whose duty it was to know all the circumstances of the land and of the tenants; enhancements were effected by raising the plough rate. This was done at the instance of the *pargania*, one of the principal *gaontias* in each pargana, chosen by the Rājā as his agent. The enhancements were actually fixed by a *panchāyat* of neighbouring *gaontias*. At every settlement the *gaontia* received a *pagrī* from the Rājā and in return paid a *nazar* of from R. 1 to Rs. 5. When the village changed hands a large sum was paid as *nazarāna*. In the third year of each lease the *gaontia* paid the full plough value of his *sīr* land for one year. This was known as *pateli dand*.

In 1872 in consequence of the bankruptcy of the State and the incompetence of the then Chief, the State came under the direct control of the Deputy Commissioner of Raipur. The administration of the State was restored to Lāl Umrao Singh in 1883. During these ten years two summary settlements were made for five years each. The first was made by Mr. Ismay, Assistant Commissioner, Raipur, and the second by Mr. Tawney and Mr. Ismay. Both these settlements were based simply upon an assessment by ploughs without any reference to the seed capacity of the fields. The *gaontia's* remuneration was fixed at from 20 to 30 per cent. of the village assets. All the petty cesses except the grass and the goat at Dasahra were abolished. The *kathenū* and the *bandhor* were also abolished. Besides the actual number of ploughs in the village, consideration was paid to the average *jamā* of the village for the last seven years.

In 1884 another settlement was carried out by Narain Rao Diwān. It was for nine years. This settlement was based upon a rough calculation of the tenants' holdings in acres. The seed capacity of each field was reckoned up. So many *khundis* seed capacity was taken to be equivalent to one acre and thus the acreage was roughly

‘arrived at. A seed capacity of 20 *khandīs* was estimated ‘as equivalent to the old *nāgar*. From 25 to 30 per cent. ‘of the village assets were left to the *gaontia*, besides his ‘*sirhā* land. The rate per plough at this settlement had ‘risen in the fertile portions to Rs. 15 or 20. The old petty ‘cesses were reckoned and also the *kathenā* tax. Protected ‘status was for the first time granted to *gaontias* at this ‘settlement. In all these settlements the kotwār received ‘certain fixed dues. The forest income used to consist of ‘a cess of half an anna per rupee of rent levied from all ‘tenants ; this was called *rāna*’.

‘The first regular settlement of the State was commenced ‘in 1892 by Khān Bahādur Saiyid Muhammad Husain, the ‘Diwān of the State. The cultivated area in all villages ‘in the State was surveyed. For the purpose of settlement ‘the State, which comprises 524 villages, was divided into ‘seven parganas. The settlement of each pargana came ‘into force as it was completed. The settlement of the last ‘pargana was completed in 1896. The settlement is for ten ‘years. Practically the whole procedure of a regular settle- ‘ment in British territory was followed. The remuneration ‘left to *gaontias* was generally about 25 per cent. of the ‘assets.

‘All miscellaneous cesses including the *kathenā* and the ‘*bandhār* were abolished both in State and *muāfi* villages ‘and in their place a cess amounting to Rs. 5 per cent. on ‘the village *jamū* was imposed. The cess includes the ‘*Dasahra tika*. This cess the *gaontia* pays from his own ‘pocket and is not supposed to levy from his tenants. Thus ‘the net profits left to the *gaontia* were really less by about ‘four per cent. than those shown above. A further cess ‘of one anna in the rupee is levied upon the total village ‘rental from the tenants through the *gaontia* on account ‘of the patwāri, road and school cess. The kotwār’s dues ‘were maintained as before, their remuneration being ‘increased where insufficient. The *sirhā* ceased as a separate ‘emolument of the *gaontia* and was amalgamated with the ‘*sir* land.

‘Payment for *rasad* was made incumbent on all officials.

‘As regards forests in villages near the jungles a com- ‘mutation fee of eight annas per plough has been fixed

‘and of one anna from each adult male in families of the labouring class. In villages remote from forests, licenses are issued for grazing and all kinds of forest produce. The Khairāgarh settlement has been a most successful one. It has resulted in a great increase to the revenue of the State and general contentment among the people. One secret of this has been the leniency with which *thekedārs* were treated, and the fact that the liberal bestowal of the protected status has encouraged the *thekedārs* to spend their money and time in extending and improving the cultivation of their villages.’

The gross land revenue as fixed at the regular settlement of 1894 was about Rs. 2,07,000 on a rent roll of about Rs. 2,94,000. Subsequently owing to the deterioration due to famine, the revenue was lowered by about Rs. 7000. In 1904-05 the Khamaria pargana was regularly re-settled, and the other parganas were summarily settled giving a revenue of Rs. 2,06,000.

182. The State has of late years been administered by the Chief, Rājā Kamal Narain Singh, General Administration. assisted by a Dīwān, a Naib Dīwān Administrative control. and two Tahsildārs. He unfortunately died in October 1908 and his heir, Rājā Lāl Bahādur Singh, is still a minor. The State has now been taken under Government management owing to the minority of Lāl Bahādur Singh.

The State is administered by a Superintendent who exercises the powers of a District Magistrate and Sessions Judge while as regards civil business, he exercises the powers of a District Judge. He is assisted by an Assistant Superintendent who exercises the powers of a Magistrate of the first class with summary powers under section 260 of the Code of Criminal Procedure, and in civil matters tries suits up to the value of Rs. 500. There are also two Tahsildārs, one for the Dongargarh and the other for the Khamaria tahsīl. They exercise the powers of Magistrates of the second class and try suits up to the value of Rs. 300. The minor Chief, Rājā Lāl Bahādur Singh, exercises the powers of a Magistrate of the second class and also tries civil suits up to the value of Rs. 100. Lāl Ranjīt Singh, uncle of the minor Chief, deals with suits up to the value of Rs. 50.

In 1865 the Chief received a *sanad* conveying to him the assurance that on failure of natural heirs, the British Government would recognize and confirm any adoption of a successor made by himself, or by any future Chief of the State, that might be in accordance with Hindu law and the customs of his race. Subsequently the Chief executed an acknowledgment of fealty by which he undertook to respect and maintain all rights within his territories, to attend to the prosperity of his ryots, to the strict administration of justice, and to the effectual suppression of crime; to refer to such British officer as the Chief Commissioner might appoint any sentence of death or of imprisonment for more than seven years before he punished the offender; to allow British officers to pursue in his territory any persons who have committed offences in British territory, or criminals from British territory, and to render every assistance in capturing and delivering up such fugitives; to represent to a British officer the case of any person who has committed an offence in his territory and fled to British or other territory, in order that the offender may be given up; to pay an annual tribute punctually, and give assistance towards settling the amount payable when the tribute is from time to time revised; to levy no transit dues within his jurisdiction; to give his subjects no cause of complaint against injustice and to dispose equitably of any complaints against his subjects which may be referred to him by British officers; to obey such instructions and accept such advice as the Chief Commissioner or his officer shall give him; to conform and cause his subjects to conform to such forest regulations as the Chief Commissioner may be pleased to prescribe. The Chief also admits that if at any time, through the misconduct of himself or his successor, the State should fall into great disorder or great oppression should be practised, the Chief who is responsible shall be liable to forfeiture of his governing powers. He also undertook to depute a Vakil to be in attendance at the court of the Deputy Commissioner, Sambalpur, or at any other court where the Chief Commissioner from time to time might direct.

The Feudatory Chief has the hereditary title of 'Rājā'.

183. The Land Record staff consists of one Superintendent, three Revenue Inspectors, 50 patwāris and one clerk. The State is divided into three tahsils in each of which there is a Revenue Inspector. The Khairāgarh and Dongargarh tahsils have got 21 patwāris each while the Khamaria tahsil has only eight. The patwāri cess is levied at the rate of one anna per rupee of rental. Most of the patwāris are Hindus of high caste and Muhammadans, a few are Marāthās. The average pay of a patwāri is Rs. 7 a month.

184. The people of the State are not very litigious, and the civil suits are of a simple nature, usually on oral contracts. In Dongargarh the mercantile people often refer their disputes to arbitrators.

Petty thefts and house-breaking are the commonest forms of crime. Of late years serious crimes such as dacoities and robberies have been rare. This is attributed to the action taken against the Chamārs under the preventive sections of the Criminal Procedure Code and to vigorous prosecution of serious offenders. The British laws which are applied in the State as far as may be are given below :—

Land Revenue Act, Tenancy Act, The Code of Civil Procedure, The Code of Criminal Procedure, The Evidence Act, The Contract Act, The Stamp Act, The Specific Relief Act, Court Fees Act, Transfer of Property Act, Limitation Act, Registration Act, Indian Succession Act, The Indian Penal Code, The Excise Act, Pounds Act, Gambling Act, Police Act, Prisons Act, Opium Act, Whipping Act, Forest Act, and Extradition Act.

185. The outstill system is in force in the State. There are 65 circles, each circle having one outstill and as a rule one liquor shop. There were in 1907 altogether 100 shops. All outstills and shops within three miles of the *khālsa* border have been ordered to be closed or to sell liquor at the higher rates prevailing in British territory. The liquor shops within two miles of the border of the Nāndgaon State have been closed. The number of *gūnja* and opium shops has been reduced to 13. These drugs are purchased from the British Government and sold to the license holders at the same rates

as in British territory. The revenue derived from country liquor amounted in 1907 to Rs. 8700 and that from opium and *gānju* to Rs. 4900.

186. The State contains three registration offices, the head registrar's office being at Khairāgarh. The classes of documents generally registered in the State are mortgage and sale deeds and powers of attorney. The average annual receipts from registration for the past ten years are Rs. 936.

187. There are two municipalities in the State, one at Dongargarh and the other at Khairāgarh. The Khairāgarh municipality was constituted in 1900. The Tahsildār of Dongargarh is the President of the local municipality, the average income of which for the decade ending 31st December 1907 was about Rs. 9000. The population within the municipal limits is 5856 persons and the average income per head is R. 1-8-6. The principal sources of income are octroi, wheel-tax and brokers' fees; and the main items of expenditure are general administration, conservancy and education. At Khairāgarh octroi is levied on cloth and spices only. The population within the limits of this municipality is 4656 persons.

188. Sanitation is looked after by the municipality in the towns. For the villages simple rules have been issued and the police see that they are observed by the *gaontias*.

189. Most of the works in the State have been carried out with the co-operation of the Executive Engineer, Chhattisgarh States Division, but of late years the State authorities have worked unaided. About two and a quarter lakhs of rupees have been spent on civil buildings and the maintenance charges are about Rs. 5000. The palace, court-house, High School and hospital are the chief buildings at the capital. A new jail will, it is hoped, be built in the near future.

190. The police force consists of one Inspector, two Sub-Inspectors, 14 head-constables, four lance head-constables and 98 constables. The mounted police consists of one *dāfedār* and six *sowārs*. There are three police Station-houses and six out-

posts. The cost of maintenance of the force was Rs. 9675 in 1907. The policemen are either Brāhmans, Rājputs or Muhammadans. The strength is one man to 1050 persons or 7·5 square miles.

191. The jail has accommodation for 108 prisoners, including 15 females. The daily average number of prisoners for the year 1907 was 32, and the annual cost of maintenance per head averages Rs. 59-8-0. The recognized industries of the jail are carpet and mat-making, cloth weaving and canework.

192. The State has made much improvement in the matter of education. During the past decade the number of schools has risen from 15 to 25, and that of scholars from 1087 to 2361. An English middle school was opened in 1892 at Khairāgarh and raised in 1900 to the status of a High School. There are also two girls' schools and 22 rural schools.

Since the opening of the High School it has turned out 16 successful candidates at the matriculation examination. Three of them have passed the First Examination in Arts and two of them are now in the senior B. A. class. Scholarships are awarded to the successful candidates of the school to enable them to continue their studies further. Two schools have been started for low-caste boys. In 1907 the proportion of male literates per thousand of population was 15. The expenditure on education is now over Rs. 12,000 per annum.

193. The State has two public dispensaries, one at Dongargarh and the other at Khairāgarh. Besides these there is another dispensary for the Rāj family only. The dispensary at Khairāgarh has a hospital with eight beds attached to it, is in charge of an Assistant Surgeon and has a trained midwife on the staff. The daily average number of persons receiving medical relief during the decade ending 1907 was 98, and the annual average number of persons treated at the dispensary for the five years ending 1907 was 14,000.

194. For the purposes of vaccination the State is divided into four circles in each of which there is a vaccinator. The working

season lasts from October to March. The people now appreciate the advantages of vaccination. The number of vaccinations done in 1908 was 4983 and the annual expenditure on this head is Rs. 531.

195. The real income and expenditure of the State for 1908 was Rs. 3,06,500 and Income and Expenditure. Rs. 3,09,500 respectively. On the receipt side the chief items were land revenue Rs. 2,26,800, forests Rs. 28,200, excise Rs. 27,600, stamps Rs. 8700, law and justice Rs. 5000, taxes Rs. 3700 and pounds Rs. 3400, while on the expenditure side they are, tribute Rs. 70,000, allowances and assignments Rs. 1,04,200, administration Rs. 20,700, public works Rs. 29,800, education Rs. 12,100, police Rs. 11,100, excise Rs. 9200, settlement and land records Rs. 8600, forests Rs. 3800, jail Rs. 3000, medical Rs. 3900, miscellaneous Rs. 13,800. The year's expenditure was particularly heavy and it therefore shows an excess over receipts.

CHHUIKHADAN STATE.

196. The Chhuikhadān State lies between 21°-30' and 21°-38' N. and 80°-53' and 81°-11' E. Boundaries and physical features. with an area of 154 square miles.

The name Chhuikhadān is derived from *chhui* meaning white clay and *khadān*, a quarry. It is a small State consisting of four detached blocks, *viz.*, Chhuikhadān, Bortarā, Bidorā and Simai, all lying to the west of the Raipur District. It is bounded on the north by the Lohāra and Silheti zamindāris and Khairāgarh State; on the west by the Silheti zamindāri, the Khairāgarh and Nāndgaon States and the Thākurtolā zamindāri; on the south by the Parpodi zamindāri and the Khairāgarh State; and on the east by the Nāndgaon State. The Bidorā block is separated from the Bortarā block by the Barbaspur zamindāri. The Simai block, a single village, lies imbedded in the Nāndgaon State.

197. Of the geological formations of the State, Mr. Vredenburg states that they are the Geology. Archæan and the Kadapah series, occupying respectively the western and eastern portions of the territory. The Archæan rocks belong principally to a highly metamorphosed and volcanic series resembling the Dhārwar schists of Southern India, and known locally as the Chilpi beds. Granitoid, dioritic and other crystalline gneisses also occur. The Kadapah rocks, resting unconformably on the Archæan, consist of limestones and shales constituting the Raipur series, probably corresponding with a portion of the Kadapah system of Southern India. Chhuikhadān lies on the western rim of the great Chhattisgarh basin, a description of which has been published in the records of the Geological Survey of India (vol. XVIII, part 4).

198. Teak (*Tectona grandis*), mahūā (*Bassia latifolia*), Botany. harrā (*Terminalia Chebula*) and palās (*Butea frondosa*) are the most important trees in the forest, while sāj (*Terminalia tomentosa*) is generally met with on the plain.

The vegetation is the same as in Nāndgaon. Here and there may be found tamarinds, *babūls*, pipals, *bers*, mangoes and other species usually met with in fields and about human habitations.

199. Tigers are in evidence when dearth of water is felt
 Wild animals. in the forests during summer.
 Man-eating tigers are very rare.

Panthers, bears, antelopes and deer are occasionally met with. The Jhilmili, Gobrā and Moholāmuhāl forests abound in game.

200. There are no rivers flowing through the State, and
 Rivers. the whole drainage flows into the
 nullahs, which are seven in number.

201. The average rainfall as recorded at the head-
 Rainfall. quarters is about 40 inches. The
 climate is on the whole fairly
 healthy, although malarial fever is common in the autumn.

202. The early history of the State is rather obscure, but
 History. the tradition is that the nucleus of
 the State was formerly the Kondkā
 tract, which was acquired by Mahant Rūp Dās in satisfaction of a mortgage debt advanced to the zamīndār of Parpodi about the middle of the eighteenth century. This gave rise to a deadly feud between the Mahant's family and the zamīndār with the result that Brahma Dās, successor to Rūp Dās, killed the zamīndār, but was himself subsequently slain by the zamīndār's son. Tulsī Dās then succeeded to the *gaddī* and sought the protection of the Bhonsla Rājā of Nāgpur, who conferred the zamīndārī on him in 1780. Kondkā being too close to Parpodi, Tulsī Dās removed his residence to Chhuikhadān, but the zamīndārī was still called the Kondkā zamīndārī. Tulsī Dās died and was succeeded by Mahant Lachhman Dās, who was recognised by the British Government as a Feudatory Chief. He received an adoption *sanad* in 1865 and subsequently executed an acknowledgment of fealty. Another story, gathered from a manuscript note in Hindī, left by an old Diwān of the State, is that Rūp Dās was a near relation of the Mahārāja of Udaipur, who, owing to some ill-feeling arising in the family, turned a Bairāgi and settled at Pānipat, where he assembled many disciples and purchased a number of horses, which he brought to the

Bhonsla Rājā of Nāgpur for sale. The Rājā, it is said, bought the horses and engaged him as a Sardār in his cavalry. News having reached Nāgpur that the zamindār of Kondkā had been oppressing his ryots and was contemplating a revolt against the Nāgpur Rājā himself, Rūp Dās was sent with cavalry against the zamindār, who was killed, and the zamindāri of Kondkā was conferred on Rūp Dās in 1750.

In 1867 Shyām Kishor Dās succeeded to the *gaddī* after having been for some years previously the virtual ruler of the State. The affairs of the State were mismanaged and gross acts of injustice were committed by the Chief. The result was that a Government Diwān was appointed to carry out reforms in the administration of the State under the supervision of the Political Agent. Shyām Kishor Dās died in 1896, and his son Rādha Ballabh Kishor Dās succeeded him, but unfortunately he and one of his sons aged 12 years were poisoned by arsenic administered by a relative two years later. The offender and his accomplice were convicted by a special court and executed ; and the eldest son Digbijai Kishor Dās, a boy of fifteen years of age, was recognised as his successor. Owing to his minority the State was managed by the Government through a native Superintendent under the direct control of the Political Agent. In 1903 Digbijai, who was very weakly, died, and his younger brother, Mahant Bhūdar Kishor Dās, the present minor chief, succeeded him. He was born in April 1891 and is being educated with his younger brother Tikam Dās at the Rāj Kumār College, Raipur.

203. The State is poor in antiquarian remains, and there is nothing worthy of note under this head.

204. The area and population of the State are 154 square miles and 26,368 persons respectively, giving a density of 171 persons to the square mile. The headquarters town has a population of over a thousand persons. The hilly portion is the most sparsely populated.

205. The villages generally stand on elevated land with houses grouped together, the *gaontia's* house occupying the most prominent position. The houses are, as a rule, thatched, though tiled buildings are here and there in evidence. They

are not built on any definite plan. Some of the villages derive their names from the ruling Chiefs.

206. The prevailing language in the State is a dialect of Hindī known as Chhattīsgarhī
 Language. Hindi, which is spoken by over 99 per cent. of the population. Urdū is spoken by a few immigrants.

207. More than 75 per cent. of the population are agriculturists. The rest are servants or daily labourers.
 Occupation.

208. The principal religions of the people are Shākta and Vaishnava. The Shāktas are the worshippers of the goddess Devī, while the Vaishnavas are the followers of Krishna. Each village has a number of godlings, at whose shrines offerings are made on special occasions. Mahādeo, Devī and Hanumān are found in almost every village. The village priests are the Kewats and Gārpagāris. The Kewat's services are requisitioned three times in a year.
 Religion.

209. There are no festivals peculiar to the State. The *Hareli* marks the advent of the agricultural year (April and May).
 Festivals. Then come the *Bhojli*, *Jawāras* and *Polā* in July and August. The Dasahra and Diwālī festivals come off in September and October. The Holi usually takes place between February and March.

210. Gonds, Lodhīs, Telis and Ahirs are the principal castes. The Gonds constitute about 17 per cent. of the population. Next come the quarrelsome Lodhīs (16 per cent.) who are excellent cultivators. The Telis owing to their loquacious habits have given rise to an adage which runs 'where there is a Teli there is a contention'. The Rāwats have a subdivision called Thethwārs who refuse to do any menial service. The Chamārs here belong to the Satnāmi sect and have abandoned the ordinary pursuits of their caste and taken to cultivation. There are two castes of weavers; the Marāthā weavers are called Mehrās whereas the Chhattīsgarhī weavers are Pankās. There are about 500 Bairāgis, who are a religious sect which welcomes all castes. They originally used to lead a life of celibacy, but now marry freely.
 Caste.

211. Marriages generally take place at an early age.

The *chūri* system of marriage finds Social life and customs. favour with the low caste people and a certain section of the Bairāgis who prefer an alliance with the people of the United Provinces. The Barais and Parwārs require women to grace their marriage procession. A peculiar custom prevalent in the State is that whenever an illegitimate child is born, the Nai, the Dhobi and the *suīn* midwife refuse their services if the mother of the child declines, when asked, to give out the name of the supposed father of the child, and the mother is then put out of caste. But if she announces the father's name she is not outcasted.

212. The State lies in the rich tract of black soil at the Agriculture. Soils. foot of the eastern range of the

Sātpurā Hills and almost the whole of it is a fertile cultivated plain. The prevailing soil is *dorsā* which grows double crops, and covers 59 per cent. of the cultivated area. The *kanhār* soil, which covers about 28 per cent. of the cultivated area, is specially suitable for spring crops but difficult to work with the weedy local cattle. The *matāsi* soil here is very poor while the *bhāta* soil is insignificant.

According to its position land is divided into (1) *darhū* or low-lying land, (2) *tāngar* or high land lying on a slope; (3) *dhorji* or land cut up by water channels or ravines; (4) *jhodi* or land lying at a distance from the village; (5) *bandhiu* or *bandhān* i.e. embanked fields.

213. Of the total area of 154 square miles, 114 square miles (or 74 per cent.) were under

Statistics of cultivation. cultivation in 1904, of which 104 were under crop. Kodon covers 53 square miles, wheat 19 square miles, and rice 9000 acres. Sixteen per cent. was under fallow, both new and old. The amount of land growing grass is insufficient to meet the local demand.

214. The total cropped area in 1905 was 74,500 acres as against 69,000 acres in 1900, the

Progress of cropping. increase being due to some of the fallows having been brought under cultivation. The double-cropped area is not large and varies every year. Double crops are grown principally on the fields round a village.

The most important crops in the State are wheat and kodon, and the broadcast system of cultivation is adopted.

215. The local cattle are generally weak and of small size, but they are sufficient for agricultural purposes. The Rāmgarh and Sohāgpur bullocks fetch from Rs. 20 to Rs. 100 a pair. Buffaloes also are used for agricultural purposes, and are sold at Rs. 40 to Rs. 100 a pair.

Cows are kept mainly for breeding purposes. A cow sells for from Rs. 5 to Rs. 20. Ponies too are locally bred, but they also are small and weak. The diseases affecting the cattle are the same as are described in the Sārangarh State.

No special cattle market is held here ; but cattle can be bought in the weekly markets which are held at five places. In the Gandai zamindāri outside the State, a big cattle market is held.

216. The cultivating classes have not shown themselves willing to make any improvements in their land either by constructing tanks for irrigation purposes or by embanking their fields ; consequently loans are advanced by the State mainly for the purchase of seeds and bullocks and not for land improvement. The total amount advanced in 1907 was Rs. 1800 with interest at the rate of $6\frac{1}{4}$ per cent. per annum. Some Mārwaris have settled in the State of late and have started moneylending.

217. Wheat, rice and kodon are the staple food crops of the State. They were sold at very cheap rates in old days, wheat selling at 100 seers, rice at 75 seers and kodon (uncleaned) at 160 seers per rupee, but since the opening of the Bengal-Nāgpur Railway passing through Dongargarh, about 31 miles from Chhuikhadān, prices have gone up considerably and wheat, rice and kodon are now selling at 15, $12\frac{1}{2}$ and 40 seers to the rupee respectively.

218. Consequent on the increase in the price of food stuffs, the wages of labourers have risen considerably. The labourers employed by a *gaontia* have a quarter share of the outturn of their labour, and this they distribute among themselves. Should any *gaontia* desire to make cash payments, he has to pay each man Rs. 3 or Rs. 4 per month.

The village servants are the kotwārs (watchmen), the Nai (barber), the Dhobi, (washerman), the Lohār (blacksmith), the *bardīa* (grazier), the Chamār, the Baigā and the *purohit* (priest). The Nai gets 10 *kāthas* of paddy or kodon from each adult member of the village, besides a handful of sweepings of the threshing floor for every male child born. The Dhobi receives four annas at every birth and death. The Lohār and grazier get 20 *kāthas* and one *khandī* of paddy or kodon respectively ; and the latter is also entitled every fourth day to the milk of every she-buffalo in his herd.

The Chamār is paid one *khandī* of kodon per plough and in return gives two *nahrās* (leather ropes), two pairs of *jōt* (yoke leathers) and two pairs of *bhadaīs* (sandals). The Baigā's share is the smallest, being 5 *kāthas* of paddy or kodon per plough and in some villages per family ; but in mauzā Sakarrā he holds service land. The priest has to be contented with whatever is given to him at every marriage or other ceremonial occasion.

219. The State cannot boast of any indigenous industry of importance. In some villages there are weavers who make coarse cloth.

Manufactures.

Coarse blankets are manufactured at Chhuikhadān town.

220. The total length of the roads maintained by the State is 18 miles, of which 5 miles are town roads. The total cost of main-

Communications.

tenance is Rs. 1675 every year.

221. All the forests belong to the State. They cover an area of 15 square miles and lie mostly in the west on the hills of

Forests.

the Kanimāra group ; only a small block is situated near Bidorā in the north. The Kanimāra forests adjoin those of the Thākurtolā and Gandai zamindāris and of the Nāndgaon State. The chief source of income is from commutation fees. Teak is the most important tree available in the forest. Next comes *sāj* ; bamboos are very rare. The total income from forests was Rs. 2410 in 1906, while the expenditure was Rs. 192 only.

222. No thorough investigation has been made into the mineral resources of the State.

Minerals.

Building stone and white clay are available in great quantity.

223. The major portion of the population are agriculturists who have to depend upon the rain for the success of their crops. Naturally therefore whenever there is a scanty rainfall, famine is the result. No records are forthcoming as to the occurrence of any scarcity prior to 1896. The famine of 1896 was not very severe, but in 1900 the distress was much felt, and relief measures had to be adopted. The total amount spent for this purpose was Rs. 5300.

Land revenue administration. 224. On the subject of land revenue settlement Mr. Chapman in a note states :—

' In the early part of Mahant Lachhman Dās' rule villages were leased from year to year. After a few years triennial settlements were introduced and from 1875 triennial settlements became necessary. The *thekedūrs* were responsible for the payment of the ryoti collections to the State and cultivated the *sīr* land as their remuneration. They paid a *nazarāna* at the commencement of each settlement. Upon payment of the *nazarāna* the *thekedūr* received a *pattā* together with a *pagrī* or *dupattā* or other article of dress and a *pān bīra*. The *thekedūr* in his turn executed a *kabūliat* which was filed in the State records.

' At each re-settlement a lump enhancement was fixed for the village by a *panchāyat* of the neighbouring *gaontias* and this was rateably distributed among all the ploughs in the village by the *thekedūr*.

' Each tenant held a more or less equal proportion of each kind of soil. The periodical redistribution of land called *lākhābāta* seems to have long ceased in practice. In addition to cash rents each tenant paid to the Chief two *kāthas* of *dhān* or kodon on every rupee of rent. This is known as the *kathenā bandhār* tax.

' Besides this tax each tenant gave 50 sheaves of thatching grass or 50 sheaves of grass for cattle per plough to the Chief. This is called *bandhor* grass. *Thekedūrs* who were relatives of the Chief retained this *bandhor* grass for their own use.

' Since the death of Mahant Rādha Ballabh Dās grass has not been taken by the State, but the *gaontias* of some

‘ villages, especially those who are relatives of the Chief, still ‘ take it from the tenants.’

A State official called *budhkar* was appointed for each group of seven or eight villages. He was paid Rs. 2 a month by the State and was entitled to buy in each of his villages R. 1 worth of grain at half price and his duty was to make collection of revenue. In addition to the payment of *nazarāna* and the ryoti collections, the *thekedār* was responsible to the Chief for the payment of various cesses such as (1) *Dasahra tika*, (2) *Pān tika*, (3) *Urad* and *Kohra tika*, (4) *Fagua tika*, (5) *Jogi barār*, (6) *Ghī tika*.

Other taxes and cesses realised by the Chief were, (1) *Khādi*, (2) *Pānpīāi*, (3) *Maronā* and *Kalas pūja*, (4) *Chūri-tax*, (5) *Ughai* or *Kalti* and (6) *Mangtā*. The 20 years’ settlement of *takolī* made by Mr. Chisholm in 1867 expired in 1887. The *takolī* was then enhanced. Mahant Shyām Kishor Dās demanded rent for *sir* land from certain *gaontias* in addition to the fixed demand ; and on their refusal to pay it, evicted them.

He also demanded *nazarāna* from *gaontias* at the renewal of the triennial lease, and several *gaontias* became dissatisfied with the Chief’s rule. Mr. (now Rai Sāhib) Alam Chand was sent to the State as Government Diwān in 1886. He seems to have reduced cesses to a lump sum of Rs. 5 in each village. In 1889 the triennial settlement of 30 villages expired.

Mr. Muhammad Ismail was sent as Diwān in 1892 with orders to carry out a summary settlement of the whole State and also to effect a complete cadastral survey. Mr. Muhammad Ismail’s summary settlement was based upon the *khandī* as the unit of assessment. From 15 to 20 per cent. of the village assets was left as remuneration to the *thekedār*. The *kathenā bandhār* was retained and counted as part of the rent. Road, school, patwāri and dāk cesses were fixed at two annas in the rupee of rent and included in the *jamā*. The commutation of all other cesses into a money tax of Rs. 5 per village, introduced by Mr. Alam Chand, was retained. This was not included in the *jamā*. When Mr. Muhammad Ismail’s proposals were submitted to the Chief, Shyām Kishor Dās, he raised the *jamā* by a stroke of the pen. The *thekedārs* refused to accept the Chief’s terms

and the whole settlement seems to have fallen through. In the time of Mr. Muhammad Ismail the *pāndhari* tax was introduced into the State, incomes of Rs. 100 and upwards being taxed. He also introduced a tax of two annas upon all mahuā trees and a tax of 8 annas per plough on all agriculturists and 4 annas per house on all non-agriculturists for the ordinary use of jungle in 26 villages adjoining the State forest. For other villages regular grazing fees and a system of licenses were introduced. The Chief meanwhile continued his policy of taking village after village under *khām* management. The *thekedārs* for the most part succeeded in keeping the *sīr* land, but as a body refused to accept the Chief's terms. Perpetual friction was the result. After the death of Mahant Shyām Kishor Dās, Mahant Rādha Ballabh Kishor Dās under the advice of the Political Agent reinstated 20 *thekedārs* of old-standing. The *thekedārs* of fourteen of these villages were found entitled to protected status.

At the same time five of the *khām* villages were settled with new *thekedārs*.

Mahant Rādha Ballabh Kishor Dās subsequently settled eight more. During his time the rules as to the assessment of *pāndhari* tax were assimilated to those in force in British territory.

The cadastral survey carried out by Mr. Muhammad Ismail was revised during 1897-98, and the village records were attested. Pandit Ganpat Rao was appointed Dīwān in March 1897. In the regular settlement proposals drawn up by Pandit Ganpat Rao 75 to 80 per cent. of the total estimated assets was taken as *jamā* in ordinary *gaontias* villages, while in the case of *gaontias* related to the Chief, 50 to 70 per cent. was taken. The scale of factors adopted was that used in the Khairāgarh State.

The levying of *kathenā bhandār* in kind in all villages except four ceased from 1898. The village *dharia* paying *kathenā bhandār* has recently been resumed.

Owing to the famine of 1900, the regular settlement did not come into force. On the cessation of the famine, when the assessment proposals were examined it was found that they were out of date and unreliable. It was therefore decided to make a summary settlement based on the existing assets, which was accordingly done.

In the case of certain relatives of the Chief's family who had claims to special consideration the proportion varied from 62 to 75 per cent. of the assets. The result was to advance the land-revenue demand. The settlement expired on the 31st December 1904.

225. Owing to the minority of the Chief the State is
 General administration. administered by a native Superin-
 Administrative control. tendent under the direct control of
 the Political Agent, Chhattisgarh Feudatories. The Superin-
 tendent is the District Magistrate, District and Sessions
 Judge and ex-officio District Registrar. He is assisted by a
 Tahsildār with second-class criminal powers.

In 1865 the Chief received a *sanad* conveying to him the assurance that on failure of natural heirs, the British Government would recognize and confirm any adoption of a successor made by himself, or by any future Chief of the State, that might be in accordance with Hindu law and the customs of his race. Subsequently the Chief executed an acknowledgment of fealty by which he undertook to respect and maintain all rights within his territories, to attend to the prosperity of his ryots, to the strict administration of justice, and to the effectual suppression of crime ; to refer to such British officer as the Chief Commissioner might appoint any sentence of death or of imprisonment for more than seven years before he punished the offender, to allow British officers to pursue in his territory any persons who have committed offences in British territory, or criminals from British territory, and to render every assistance in capturing and delivering up such fugitives ; to represent to a British officer the case of any person who has committed an offence in his territory and fled to British or other territory in order that the offender may be given up ; to pay an annual tribute punctually and give assistance towards settling the amount payable when the tribute is from time to time revised ; to levy no transit dues within his jurisdiction ; to give his subjects no cause of complaint against injustice and to dispose equitably of any complaints against his subjects which may be referred to him by British officers ; to obey such instructions and accept such advice as the Chief Commissioner or his officer shall give him ; to conform and cause his subjects to conform to such

forest regulations as the Chief Commissioner may be pleased to prescribe. The Chief also admits that if at any time, through the misconduct of himself or his successor, the State should fall into great disorder, or great oppression should be practised, the Chief who is responsible shall be liable to forfeiture of his governing powers. He also undertook to depute a Vakil to be in attendance at the court of the Deputy Commissioner, Sambalpur, or at any other court where the Chief Commissioner from time to time might direct. The Feudatory Chief has the hereditary title of 'Mahant.'

226. The staff consists of one Revenue Inspector and 10
Land Record Staff. patwāris who are mostly Kāyasths
and are intelligent.

227. The people are not markedly litigious and the civil
Litigation and Crime. suits are of a simple nature. Crime
is usually of a petty character and
the State is not wealthy enough to attract the professional
criminal. The following British Acts are followed in the
State as far as possible :—

1. Civil Procedure Code.
2. Criminal Procedure Code.
3. Indian Penal Code.
4. Limitation Act.
5. Stamp Act.
6. Excise Act.
7. Opium Act.
8. Forest Act.
9. Arms Act.
10. Police Act.
11. Evidence Act.

228. There is only one registration office and the Superin-
Registration. tendent is the ex-officio Registrar.
The average income from this source
for the five years ending with 1906 was Rs. 110.

229. The outstill system of excise is followed. There are
Excise. ten liquor shops and three *gānja*
and opium shops. The average
income under this head for the past five years is Rs. 5025.

230. The Police staff consist of one Sub-Inspector, one
Police. chief-constable, 5 head-constables,
4 lance head-constables and 22 con-

stables. Most of the staff are locally recruited. There are 3 Station-houses, at Chhuikhadān, Bortarā and Bidorā respectively.

231. The jail has accommodation for 30 prisoners including 6 females. The average cost of maintenance per head is Rs. 31.

232. Education is gradually advancing. There are twelve schools in all, one vernacular middle school at Chhuikhadān and eleven rural schools, and the number of pupils on the rolls has risen from 495 in 1902 to 1147 in 1908, representing about 29 per cent. of the children of school-going age.

233. There is one dispensary at the headquarters town in charge of a Hospital Assistant assisted by a compounder. The average daily number of persons receiving medical relief for the five years ending with 1906 was 23.

234. Vaccination is compulsory in the State. There is only one vaccinator. Re-vaccination is not popular but the people do not object to having their small children vaccinated.

235. The total real income and expenditure of the State for the year 1908 were Rs. 63,800 and Rs. 65,600 respectively. The principal heads of receipt were land revenue Rs. 46,100, forests Rs. 2000, excise Rs. 7200, stamps Rs. 2100, miscellaneous Rs. 3000, loans and interests Rs. 2300, while the chief heads of expenditure were Government tribute Rs. 12,000, allowances and assignments Rs. 8400, political supervision Rs. 1500, administration Rs. 7000, forest establishment Rs. 300, excise Rs. 3700, jail Rs. 1400, police Rs. 3400, education Rs. 2500, medical Rs. 1300, settlements Rs. 1500, miscellaneous Rs. 4500, public works Rs. 5700, loans and interest Rs. 12,400.

The *tukoli* (tribute) payable by the State was fixed at Rs. 15,000 for the twenty years ending in 1908. It was then reduced to Rs. 12,000 for a period of thirty years.

KAWARDHA STATE.

236. The Kawardhā State lies between $21^{\circ}-50'$ and $22^{\circ}-30'$ N. and $80^{\circ}-50'$ and $81^{\circ}-26'$ E. with an area and population of 798 square miles and 57,000 persons respectively. It is bordered by the Bālāghāt, Raipur, Bilāspur and Mandlā Districts and lies on the edge of the eastern range of the Sātpurā Hills. The name Kawardhā is a corruption of Kabīrdhām, meaning the seat of Kabīr, and Kawardhā is the official headquarters of the Mahants of the Kabirpanthī sect. More than half the State to the west is covered with hills and forests, the open country lying to the east. The hills form part of the Sātpurā range and are a continuation of the Maikal hills to the north. The passes, such as Kesmardhā, Bel, Kilkilā, Bijapāni, Rājādhār and Chilpi, are in the wildest and most hilly parts of the State and are, with the exception of the Chilpi pass over which the Bilāspur-Mandlā road passes, very difficult. The Kesmardhā ghāt lies at a distance of about three miles from the border of the Mandlā District and has an elevation of 3029 feet. Rabdā hill is the highest peak, having an altitude of 3058 feet. The principal streams of the State are the Hānp, Phonk, Sakri, Phen, Halon, Banjar and Jamunia. The first three flow into the Seonāth and the last four into the Nerbudda. These rivers, owing to their rocky beds and rapid currents, are of no use for traffic or irrigation. The south-eastern portion of the open country is most fertile owing to its rich black soil. The portion adjoining the hills and jungly tracts of the State is less productive.

237. According to Mr. Vredenburg the geological formations of the State are the Archaean, the Kadapah, the Lametā and the Deccan trap. The basaltic lava flows of the latter formation constitute the lofty hills in the western part of the State, forming the south-western continuation of the Amarkantak plateau. The Lametā limestone forms a thin stratum under-

lying the basalt. The Kadapah rocks, consisting of limestones and shales of the Raipur group, constitute the plain in the eastern portion of the State and probably correspond with a portion of the Kadapah system in Southern India. Between the Deccan trap and Raipur group there occurs a considerable outcrop of highly metamorphosed sedimentary and volcanic beds of Archaean age, such as clay, slates, quartzites and hornblendic schists resembling the Dhārwar system of Southern India, and locally known as the Chilpi beds from their occurrence in the Chilpi ghāt along which the road from the basaltic plateau descends into the plain. The Chilpi beds are unconformably overlaid both by the Lametā and the Raipur groups. Kawardhā is situated on the western rim of the Chhattisgarh basin described by Dr. W. King in the records of the Geological Survey of India (Volume XVIII, Part IV).

238. The eastern portion of the State is level and under cultivation; the fields are dotted with individual trees or groves of mangoes, tamarinds, pipals, mahuā and the like. The western portion occupied by the Chilpi hills is largely covered with forests or scrub jungle. The leading species met with belong to the genera *Grewia*, *Zizyphus*, *Cesaria*, *Anogeissus*, *Adina*, *Acacia*, *Dalbergia*, *Diospyros*, *Schleichera*, *Terminalia* and *Shorea*. Among forest trees *sāj* (*Terminalia tomentosa*) is found everywhere. *Sāl* (*Shorea robusta*) is abundant and occupies nearly one-third of the forest. Next in point of importance is *bijū* (*Pterocarpus Marsupium*). The *harrā* (*Terminalia Chebula*) yields the myrabolams of commerce and is very common. *Mahuā* (*Bassia latifolia*) is found near the outskirts of the forest. Other trees met with are *amaltās* (*Cassia fistula*), *jamrāsi* (*Elæodendron Roxburghii*), *kumhi* (*Caryea arborea*), *kohā* (*Terminalia Arjuna*), *rohini* (*Soyimida febrifuga*), *palās* (*Butea frondosa*), *kullu* (*Sterculiu urens*), *khamūr* (*Gmelina arborea*) and *koilār* (*Bauhinia purpurea*).

239. Among wild animals in the forests the tiger is frequently met with. Panther, bear and wild pig are found in all parts of the State. The bison is seen in the hills over the ghāts. Sāmbhar and *nīlgai* occur in most of the jungles. Barking deer are occasionally seen at Bhoram Deo, Durdari and

Bandha. Ducks, grey goose and partridges are very common among birds.

240. The rainfall is registered at the headquarters town Kawardhā. The average rainfall during the decade ending 1907 was 38 inches. The highest rainfall (over 55 inches) was recorded in 1892 while the lowest (23 inches) occurred in 1899. The climate of the plain is more healthy than that of the forest area, where malaria is very prevalent. Chilpi, Rājādhār and some portions of the Rengākhār zamīndāri are cold in winter and fairly cool in summer.

241. The present ruling family of the Kawardhā State trace their descent from the Gond ruling family of Mandlā, and are related to the zamīndār of Pandaria in the Bilāspur District, the Kawardhā branch being the junior. In case of failure of heirs a younger son of the Pandaria zamīndār succeeds. The State originally belonged to the Bhondā zamīndār's family who were in subsidiary alliance with the Mandlā Rājā. It was afterwards conferred by the Rājā of Mandlā on Mahābali Singh, brother of the then Pandaria zamīndār, Prithi Singh, in recognition of the military services rendered to him against the Rājā of Saugor. The story is that both Mahābali Singh and the Bhondā zamīndār helped to defeat the Rājā of Saugor; but when they were summoned to receive their reward Mahābali Singh induced the Bhondā zamīndār to stay behind, and went alone to Mandlā, where he gave out that the Bhondā zamīndār had fled and secured the State for himself alone. Others say that Mahābali Singh obtained the State from the Bhonsla king of Nāgpur (Raghuji), for military services. He ruled for fifty years and was then succeeded by his son Ujīyār Singh, who reigned for about 47 years. On his death his son Tok Singh succeeded, but died shortly after leaving no male issue. The State was therefore administered by Tok Singh's mother and widow successively. After the death of the widow Bahādur Singh of Pandaria, Tok Singh's nephew, ascended the *gaddi*. He too died without male issue. His nephew Rajpāl Singh was the next successor, but the administration was carried on by Bahādur Singh's widow during the minority of Rajpāl Singh. Rajpāl Singh also died without issue and

242. The only thing that is of archæological interest in this State is the temple of Bhoram Archæology. Deo at Chhāpri, a village about 11 miles from the headquarters town Kawardhā. It is well decorated inside, and contains several inscriptions which relate to the events of the eleventh century. On the pedestal of a statue of Lakshmī Nārāyan the name of Magardhwaj Jogi is inscribed. There is a Sanskrit inscription in what is known as the Mandwā Mahal which describes the origin of the Nāgvansi kings and enumerates some of the kings of the Nāgvansi line. Near Boria there is an old temple of Kankālī which also contains some inscriptions and which was also visited by that ubiquitous Jogi Magardhwaj.

244. The prevailing language of the State is the Chhattisgarhi dialect of Hindī. The Gonds and Katias speak their own caste dialects, the Katia language being a corruption of Marāthī.

244. The prevailing language of the State is the Chhattisgarhi dialect of Hindī. The Gonds and Katias speak their own caste dialects, the Katia language being a corruption of Marāthī.

245. The major portion of the population is supported by agriculture and pasture. The rest
 Occupation. depend on service or caste professions. There are no industries of note, and few people are engaged in trade or manufacture.

246. Hindus constitute the major portion of the population. There are very few Musal-
 Religion. māns, Jains or Animists. The Kabīrpanthis are about 5000 in number and the Satnāmi Chamārs, 7000.

247. The most important festivals held in the State are
 Festivals. the Barsait, Hareli, Dasahra, Diwāli and Holi. The Barsait is held in honour of Sāvitrī, the model of chastity and fidelity, and is a festival observed chiefly by Hindu females.

248. The Chief himself being of the Gond tribe, his tribe
 Caste. preponderates, forming 17 per cent. of the population. In numerical strength the Chamārs (15 per cent.) come next. Then come the Telis (12 per cent.), Kurmīs (10 per cent.), Mehrās (9 per cent.) and Lodhīs. The Kurmī caste has two subdivisions, Chandnāha and Desahā, the latter hailing from the United Provinces. The head of the caste is called *kurhā*. An outcasted Kurmī cannot be re-admitted into the society, unless the *kurhā* himself joins in the caste dinner given by the outcaste.

Widow-marriage is permitted among the Kurmīs. The Marārs abstain from drink and eat flesh. They generally grow vegetables. They are simple in habits and re-marriage of widows is favoured by them. There is also a caste of mixed descent called Turkāris, who profess the Muhammadan religion but observe many of the rules of the Hindus. The Baksarias call themselves Rājputs. They are so named because they came from Buxar in Behār. The Rāwats of the State are classified, according to the places they came from, as Kanaujia, Phuljharia, &c. The Mehrās and Gāndās are low caste people and are generally village watchmen, weavers and musicians. The Baigās in this State are less civilized than the Gonds. They live in bamboo huts with grass roofs, arranged in the form of a quadrangle. They are reputed to have magical powers and never settle at a

particular place for any length of time. They generally make bamboo mats and baskets. A scrap of cloth round the waist is all the dress that a Baigā male requires, but their females are somewhat better dressed.

249. The villages generally stand on high land with tamarind and pipal trees planted here and there. The site is chosen often on the banks of a stream so as to obtain a convenient water-supply, and is of the type common in Nāndgaon. The habits of the people are also the same as in that State.

250. Early marriage is the rule except among the Gonds. Usually a marriage is celebrated in the bride's house, but in the case of Marārs, Gonds and Baigās the bride has to go to the bridegroom's place for marriage. As a rule the bridal pair are taken in a *doli* to the bridegroom's house after marriage, but the Telis and Kalārs use a buffalo cart instead. The custom of *lamsenā*, or the purchase of a wife by serving her parents for a period of three years, is prevalent among the Gonds and Baigās. Remarriage of widows is not permitted among the high caste Hindus. Where such marriages are permissible, widows are classed under two heads—*barandī* (child widow) and *rānd* (adult widow). Widows of the first class are remarried with some display, but in the case of the latter the ceremony is most simple. It is done under the *chūri* system. Divorce is not allowed, but in case a woman leaves her husband of her own accord or takes another husband during the life-time of the first, the latter has to give a caste dinner on pain of being excommunicated. The feast is locally called a *martī-jīti kā bhāt*, the wife being supposed to be civilly dead in such cases.

251 The three most important families in the State are those of the zamīndārs of Rengākhār, Bhondā and Boria. The original home of the Rengākhār zamīndār was at Gandai in the Drug District, but the family moved to the State and settled first at Mandipār. Thākur Ujīyār Singh, the then Chief, granted them six villages free of rent. The Gandai zamīndār usurped the Bhimori ilāka of 12 villages. Dongar Singh under orders of the Chief dispossessed the zamīndār forcibly and himself became the proprietor. He added a few

more villages later on to his estate. The present zamīndār is a young man, but, as he is involved in debt, Tirath Singh (his uncle) manages the estate, which now comprises 81 villages, of which 48 are inhabited. Champat Singh, the zamīndār of Bhondā, is a Gond by caste and is also much in debt. The zamīndārī comprises 37 villages of which 26 are inhabited. The family of the Boria zamīndār are Rāj-Gonds and claim descent from the Nawāgarh family of the Mungeli tahsīl. The estate was conferred on Jait Singh whose sister Thākur Ujīyār Singh of Kawardhā had married. The estate is involved in debt and is managed by the State. The zamīndārī comprises 69 villages of which 30 are inhabited. The forests in these zamīndārīs belong to the State and not to the zamīndārs. Another important Rāj-Gond family is that of Bodhan Singh, a minor, whose sister was married to the late Chief of Kawardhā. He holds five villages on a quit-rent tenure. These villages were granted to Bodhan Singh's father rent-free. This family also claims descent from the Nawāgarh family. Another family of note is that of the head of the Kabīrpanthī sect, Sumaran Dās *alias* Dhīraj Nām Sāhib. He has been held by the Bombay High Court to be the legitimate head of the sect, resides at Kawardhā and holds two villages as a lessee. The members of the sect have, however, apparently deserted him and follow the rival claimant, Makund Dās *alias* Ugranām Sāhib, who has settled at Dhumākherā in the Raipur District.

252. The soil of the State has been divided since 1893 into *kanhūr* I, *ghurri kanhūr*, Agriculture. Soils. *dorsā*, *matāsi*, *bhāta*, *pālkachhār* and *patparkachhār*. About 54 per cent. of the soil was then classed as *kanhūr* I, but this classification is too stiff. *Ghurri kanhūr* is black cotton soil with an admixture of limestone grit. *Dorsā* is a mixture of black and yellow soil. It is devoted to all crops except wheat, and covers 32 per cent. of the cultivated area. *Matāsi* is a yellowish or brownish soil, while *bhāta* soil is red and mixed with pebbles. *Pālkachhār* is the alluvial soil on or below the banks of a river or a stream. *Patparkachhār* is hard soil above a river bank. Fields are also classified according to their position as 'embanked' and 'unembanked.'

253. Out of the total area 408 square miles are included in the State forests, 18 square miles are classed as not available for cultivation, and 47 square miles as culturable waste other than fallow. The remaining area of 235 square miles was cultivated in 1906. Since 1893 the occupied area has decreased by 6 per cent. The total cropped area of 231 regularly settled villages was 120,000 acres in 1906, of which 8100 acres was double-cropped area as against 123,000 and 11,200 acres respectively in 1893. The total cropped area of the three zamīndāris and the forest villages which were not surveyed in 1893 was 19,000 acres in 1906. In 1893, autumn crops covered about 85,000 acres and spring crops 49,000 acres as against 82,000 and 37,000 acres in 1906.

254. According to the figures of 1906 wheat occupied 18 per cent., kodon 45 per cent., cotton 6 per cent., rice 15 per cent., and linseed 3 per cent. of the total cropped area. The cultivation of wheat has decreased by 13 per cent. since 1893, while that of kodon has increased by 17 per cent. Three varieties of wheat are grown in this State, namely *pissi*, *kathia* and *hansa*. *Khairi* (yellowish) and *pāndri* (whitish) are the two varieties of gram grown; the latter is rare. Kodon has three varieties. *Luorā* (early) and *ledrā* (middling) are grown in the jungly tract and *māi* (late) in the open tracts. Kutki is sown in the beginning of August. Rice is the third crop in importance. Til is sown along with kodon except in the jungly tracts. There is nothing special in the local methods of cultivation. Rice fields and vegetable gardens alone receive manure. Irrigation is seldom resorted to except for vegetable gardens and occasionally for rice fields. The State is making a tank at Borlā at a cost of Rs. 10,000 which, it is hoped, will irrigate some three hundred acres. Wheat land is embanked on the Drug border, but not elsewhere.

255. The local cattle are of the usual small Chhattisgarhi type. Imported bullocks are reckoned to last about seven years and the local animals about five years. The local buffalo on the other hand is considered hardier and more valuable than

those imported from Mandlā and Saugor. A pair of local bullocks costs from Rs. 25 to Rs. 40 and of local buffaloes from Rs. 50 to Rs. 80; and a she-buffalo, giving 4 seers of milk daily, from Rs. 40 to Rs. 70. Ponies are locally bred and mostly used as pack animals. Riding ponies are sold at from Rs. 10 to Rs. 30. There are a large number of sheep and goats. The wool of the sheep is utilized in the manufacture of coarse blankets.

At Pondi a market is held especially for the sale of cattle, but they can also be had at the weekly markets held elsewhere.

256. The common and most fatal cattle disease is
Cattle diseases. rinderpest which caused heavy mortality in 1908. Foot-and-mouth

disease also often appears, but is not fatal as a rule.

257. Until 1894 the people were prosperous and the
Loans. demand for agricultural loans was practically nil. By 1896-97,

however, the credit of many tenants was exhausted and by 1900 the State had advanced about Rs. 26,000 for the purchase of seed and plough cattle. Land improvement loans are seldom asked for, but in 1907-8 a sum of Rs. 3000 was given out. Private moneylenders lend at twelve annas per cent. per mensem on ornaments being pledged, and at from six pies to one anna in the rupee monthly without such security. Loans of seed-grain are repayable at the following harvest with interest at the rate of 25 per cent. in the case of spring crops, and 50 per cent. in the case of autumn crops.

258. No records are available of prices in old days. In
Prices. the last twenty years the prices of rice and kodon have risen by 15 per

cent. These grains are grown for local consumption. On the other hand, wheat, which is grown for export, has risen by 41 per cent.

A few years ago *ghī* used to be sold at two to three seers to the rupee, but it is now selling at the rate of a seer and a quarter to the rupee. The price of unrefined sugar has increased from 24 seers to seven seers per rupee.

259. Wages of late years have risen considerably. An
Wages. ordinary field labourer used to get Rs. 2 per mensem until 1896, but

now receives Rs. 4. If taken on by the year, he receives Rs. 20 to Rs. 25, supplemented by his wife's earnings for weeding and harvesting. Farm-servants, graziers and the ordinary village servants, such as the blacksmith, barber, and washerman, are paid at much the same rates as similar people receive in Nāndgaon State.

260. The only factory in the State is a small ginning
 Manufactures. factory erected by Messrs. Shaw
 Wallace and Company of Calcutta.

The local weavers turn out coarse cloths and the Gadarias make a few blankets. There are no other industries of note, except perhaps the dyeing carried on by Chhipas at Piparia. Cloths for quilts are prepared here and exported to the neighbouring British Districts.

261. The chief exports are wheat, cotton, *arhar*, *ghī*, lac,
 Trade. myrabolams and timber, while the
 main imports are cloth, salt, sugar,
 kerosine oil, silver, gold and spices. No records are available to show the amount of goods exported and imported, but it is believed that in a normal year about three lakhs worth of goods are exported and about two lakhs imported.

262. The first road in importance is that which leads from
 Communications. Kawardhā through Bemetarā and
 Simgā to Tildā, a station on the
 Bengal-Nāgpur Railway distant 54 miles from Kawardhā; but much of the traffic turns off at Simgā and goes to Raipur. The second leads to Dongargarh station through Chhuikhadān and Khairāgarh. From the latter place an alternative route to Rāj-Nāndgaon station is available. The third important road is the Bilāspur-Mandlā road which crosses the State. The first two are second-class roads and the third is a fair weather road. There are also six third-class roads which are useful for village traffic in the open season.

263. There are weekly markets at eight villages in the
 Markets. State, and at Kawardhā, Piparia
 and Pondi there are two markets
 each week. Pondi is the only important cattle market, the others are village bazars of the usual type.

264. The State forests cover an area of 408 square miles,
 Forests. about-one third of which is occupied
 by *sāl* (*Shorea robusta*). There is now

practically no teak. The Bengal Timber Trading Company has taken a five years' lease of the whole of the *sāl* forest, and has during the last three years exported sleepers paying royalty to the extent of Rs. 40,000 at the rate of eight annas for each broad-gauge sleeper. The forests below the *ghāts* are mostly of mixed type. Bamboos are common in the forests of the Boria zamīndāri. The income from grazing and commutation fees is small. The bulk of the grazing fees are collected from professional graziers. The grazing rates are Rs. 12-8 for 100 cows or oxen, Rs. 25 for 100 buffaloes and Rs. 6-4 for 100 goats. The ryots in the forest tracts have to pay eight annas for *nistār*, which does not cover large timber. Of the minor forest produce lac and *harrū* (myrabolams) are important as articles of commerce. Myrabolams are abundant in the Rengākhār zamīndāri. In 1903 the forest income was Rs. 12,000 and the expenditure about Rs. 1700. In 1907 (when the Bengal Timber Trading Company had developed their operations) the income was about Rs. 32,000 and the expenditure Rs. 3000.

The forest staff consists of one *darogā*, one *dafedār*, 7 *muharrirs* and 11 guards. Besides these, 4 *dafedārs*, 3 *muharrirs* and 6 guards have been temporarily appointed to look after the sleeper business.

265. Little is known of the mineral resources of the State.

Minerals.

Iron is found in the Rengākhār and Boria zamīndāris and worked up locally to a small extent. Red ochre is also found in the Rengākhār forests. Lime is prepared from a black stone found at Kawardhā and from the nodules found in the black soil tract. A little gold washing is done in the Jamunia and Banjāri rivers.

266. Prior to 1896 there is no record of any famine. In

Famine.

that year the rain was excessive at the beginning of the monsoon, and the people, fearing their crops would rot, cut the banks of their rice fields and let the water out in August. Unfortunately in September and October there was practically no rain and the rice crop failed for lack of it. The northern and western portions of the State suffered severely in consequence. Where there were spring crops, the winter rains enabled the people to save something. The State finances

were not in a flourishing condition, but, with the aid of a loan of Rs. 25,000 from Bastar State and a gift of nearly Rs. 7000 from the Indian Famine Charitable Relief Fund, the calamity was tided over. Rice was imported from Burma; a poor-house, kitchens and relief works were opened, and cash doles were given to those who could not leave their homes. In spite of all, however, the mortality was very heavy. Great difficulty was experienced in inducing the people in the forest tracts to accept relief at the kitchens started for their benefit. They suffered severely, for it was in this part of the State that the failure of crops was most complete. About Rs. 22,000 was given out for the purchase of seed-grain and bullocks, and this enabled many people to make a fresh start. In 1899, however, before the State had recovered from this calamity, the rains failed. Measures of relief were promptly undertaken; kitchens were opened in August when prices began to rise, and relief works in September. By the end of the year rice had risen, from its normal rate of twenty seers, to eight seers per rupee. Fortunately a good crop of til (*Sesamum indicum*) brought some Rs 60,000 into the State and eased the situation. Altogether Rs. 27,000 were spent on all forms of relief and nearly Rs. 25,000 were given out for the purchase of seed and cattle. Even now the State has not recovered fully from the effects of these famines; but when there was a partial failure of the 1907 rice crop the people showed better powers of resistance, and, aided by prompt suspension of revenue and the opening of a few works on the contract system, went through the period of stress without any ill effects.

Land revenue administration,

267. On the subject of the land settlement Mr. Chapman in a note states:—

‘The unit of assessment in the Kawardhā State was originally the plough or *nāgar*. A *nāgar* of land was the area which could be kept in cultivation during one season with two buffaloes or four bullocks, and may be taken as approximately equivalent to 20 acres. As far as possible all tenants had an equal portion of land of each class, and to ensure this there was a periodical redistribution of the village lands, a process known as *bānta*. Revenue officers called *budhkars*, were employed by the State in the assess-

ment and collection of land revenue. Each *budhkar* had charge of five to ten villages. They used to get Rs. 3 or Rs. 4 per annum for each village in their charge, and in addition a share of the criminal fines and a small gift on the occasion of a *chūri* marriage in the circle. Ordinarily the village *jamā* consisted of the ryoti collections, and the *gaontia* held his home farm free of assessment. The process of settlement thus consisted of assessing the rent and distributing it among the tenants. But there does not appear to have been any permanent ryoti tenure. Tenants could be ejected at any time by the *gaontias* if they refused to accept the rents proposed by *gaontias* in consultation with the *budhkar* and a *pañchāyat*. There was no fixed proportion of *sīr* land, the area held by the *gaontia* depending upon special circumstances such as his length of tenure and his enterprise in improving the village. *Gaontias* were entitled to free labour at the season of ploughing and sowing from all their tenants. The system of regular and periodical revisions of village *jamās* seems to have been known for a long time, though not always practised in Kawardhā.

Previous to the time of Rajpāl Singh the revision of *jamās* was entrusted to a *pañchāyat* of neighbouring *gaontias* assisted by the *budhkar*. Each tenant's rent was fixed in accordance with the plough rate fixed for the village. The *pañchāyat* also checked the fairness of the division of the village lands into ploughs. At each revision of the settlement a small sum was taken from the *gaontia* as a mark of allegiance called *bhet*. Whenever the possession of a village changed hands, *nazarūna* was levied from the new *gaontia* and in return the Chief made him a nominal present of a *pagrī* or other article of dress. *Gaontias* also paid *bhet* on the occasion of domestic occurrences in the Rāj family. It is difficult to say what fixity of tenure was enjoyed by the *gaontia*. Under the *nazarūna* system, the *gaontias* must always have been to some extent at the mercy of any person who could offer a higher *nazarūna* to the Chief.

The Baigās, who inhabit the hilly and more inaccessible portion of the State, used to pay contributions of jungle produce instead of a cash *jamā*.

‘ In addition to the village *jamā* the *gaontia* was responsible for various cesses to be paid to the Chief.

‘ A goat or its equivalent in money was given by each *gaontia* at the Dasahra. Another cess was called the *suā*. The name is based on some mythological incident when the goddess Pārvati changed herself into a parrot. The proceeds of the tax were enjoyed by the Rājā's daughters. In old days it used to be the custom for the Rānī's daughters to send their hand-maidens into the neighbouring villages in the month of Kunwār to dance and collect money. The custom crystallized into a regular tax which was especially appropriated by the Rājā's daughters as their pin-money and for the support of their retinues.

‘ Another tax was known as *gūda dor* or cart and rope tax. The supply of each of these articles by each village for the Rājā's use was ultimately commuted into a money tax. Each village paid a tax called *dharmārth* for keeping up the State temples. In order to keep the Rājā's household supplied with provisions, there existed a tax called *bhandārkar* which means supplies in kind for the cook-room. Each village according to its size had to provide a certain amount of provisions at half the market price. These they were allowed to commute into money payments. In addition to this supply of grain, the Rājā cultivated a certain number of the State villages himself.

‘ There were other sources of income enjoyed by the Rājā. He received a certain sum from persons contracting *chūri* marriages in the State. This carried out a useful purpose in supplying a sort of system of marriage registration. The *maronā*, a word derived from the word *mandap* or marriage pavilion, was a tax upon all marriages among all but the three or four highest castes in the State. A tax was realized from Telis called *ghāni* or oil-press tax, and another from weavers called *mangthā* or loom-tax.

‘ Non-agriculturists paid a tax called *pānpiāi*. The origin of this name is not quite clear. It is certainly not the same as the word *pāndhri*, which owes its origin to the tax imposed by the Marāthā Rājās for the repulse of the Pindāris. Bazar dues called *ughai* or *chungī* were levied on all articles sold in bazars. The collection of this tax used

‘ to be leased on contract. Agarias paid a tax upon their
‘ furnaces.

‘ Village service lands are held as elsewhere by Lohārs,
‘ Nais, Rāwats and Dhobis. Lands and villages are held on
‘ *muāfi* tenure for the benefit of various temples. The Kabīr-
‘ panthī sect, which has its headquarters at Kawardhā,
‘ used to own two *muāfi* villages, but the *muāfi* grants have
‘ been revoked.

‘ Some thirty years ago in the time of Thakurain Rūp-
‘ kuar’s regency the *khandī* was formally introduced into
‘ the more fertile portion of the State as the unit of assess-
‘ ment instead of the *nāgar*. The *khandī* is that area of
‘ land the seed capacity of which is that quantity of grain.
‘ The system presupposes the fair distribution of lands of
‘ different classes among the tenants.

‘ It is a considerable advance upon the primitive system
‘ of assessment by the *nāgar*, and its introduction shows
‘ that the increased value of land called for a more elaborate
‘ form of assessment than had up till then prevailed.

‘ The first settlement of the State after it came under
‘ Government management was carried out by Mr. Balwant
‘ Rao and came into force in 1888. Prior to this the richer
‘ portion of the State had been cadastrally surveyed. The
‘ method of settlement adopted was as follows :—

‘ The whole State for convenience was divided into ter-
‘ ritorial groups. The best villages in each group were
‘ selected and enquiries were made as to what the prevailing
‘ rate per *khandī* was in these villages. Comparison was
‘ made with the rates paid in villages of the same class in
‘ the neighbouring tracts of Mungeli (already brought under
‘ regular settlement), Lohāra, Pandaria and Khairāgarh.
‘ A fair rate per *khandī* was then fixed. There was no
‘ classification of soils. It was assumed that each tenant
‘ had his fair share of each kind of land. A general rate
‘ per *khandī* having been fixed in these villages, the general
‘ rate per acre was deduced. A *khandī*, that is the area of
‘ land for which 20 *kāthas* of $3\frac{3}{4}$ seers each (or 75 seers in
‘ all) were requisite for seed, was held to be equivalent to
‘ 140 acres. Each tenant’s holding was already known
‘ and recorded in acres. Each tenant’s total rental was then
‘ easily calculated. The rest of the villages in the group

‘ were then subdivided into five or six different classes
 ‘ varying in general fertility and a general rate per acre was
 ‘ fixed for each, and tenants’ rents calculated and recorded
 ‘ accordingly. The other groups in the State were then
 ‘ treated in the same way. *Thekedārs* were allowed to
 ‘ retain *sīr* land free of rent up to a limit of 20 per cent. of
 ‘ the total village area. For any surplus of *sīr* land which
 ‘ they held they had to pay at the rate per acre fixed for the
 ‘ village.

‘ The system of *nazarāna* was abolished except in certain
 ‘ *muāfi* villages held by the Rāj family. All the old miscel-
 ‘ laneous cesses were done away with. The following fixed
 ‘ cesses were introduced. They amounted in all to two
 ‘ annas in the rupee upon the *jamā*:—Patwāri cess, one anna ;
 ‘ road and dāk cess, six pies ; school and hospital cess, six
 ‘ pies. These cesses were, however, only nominal ; they
 ‘ were included in the *jamā* assessed upon each village as
 ‘ above described. They were not separately levied.

‘ A forest cess called *sumeli*, which was previously levied
 ‘ from each village at the rate of $4\frac{1}{2}$ per cent. on the *jamā*
 ‘ was abolished and a regular forest department introduced.
 ‘ Old service lands and other *muāfis* were retained and en-
 ‘ quiries were made as to the claims of *gaontia* to protected
 ‘ status. In jungly villages not cadastrally surveyed a rough
 ‘ assessment was made upon the basis of the *nāgar*. The
 ‘ Baigās were assessed at one rupee per *tungia*. This
 ‘ cultivation has always been confined to *dahia* or *berwar*
 ‘ cultivation.

‘ The object kept in view at this settlement as stated by the
 ‘ Commissioner, Mr. Chisholm, was to avoid introducing
 ‘ sweeping changes. The old lines were followed, but they
 ‘ were systematized and the improvements made were of
 ‘ a simple kind, so that they might be easily understood
 ‘ and worked by the officials of the Feudatory Chief after
 ‘ he was restored to power. The settlement was for five
 years.

‘ The next settlement was carried out by Mr. Rāmkrishna
 ‘ Misra, and came into force in 1893. The settlement was
 ‘ for seven years. It was based upon a complete classification
 ‘ of soils and was made exactly on the lines of a regular
 ‘ settlement in British territory. It gave an all-round

'enhancement of 21 per cent. For the first time arrangements were made to systematically provide kotwārs with adequate remuneration, either in land or grain contributions from the ryots. Full inquiries were made into the claims of *thekedārs* to protected status. The status was conferred on a large proportion of the *gaontias* of the State. Patwāri, road and school cesses as at the former settlement were included in the *jamās* at the rate of two annas per rupee. *Muāfdārs* had to pay this cess. All miscellaneous cesses including the *Dasahra tika* were abolished.

'At this settlement the *gaontias*' standard remuneration was raised from 20 to 25 per cent. of the village assets, and there can be no doubt that this concession and the care exercised in the revision of rental enhancements materially helped both *gaontias* and the tenants during the recent cycle of bad harvests.

'In jungly villages the system of assessment by *nāgars* was retained, the rate per *nāgar* varying from Rs. 4 to Rs. 10. Nothing is now taken from the Baigās of whom there are about 500 in the State. The only kind of cultivation which they take kindly to is the *dahia* or *berwar* cultivation. This was forbidden in 1894, but during the recent years of famine certain areas were set apart for them in which to carry on *dahia* cultivation. Efforts are being made to induce them to take to more regular methods of agriculture and several of them have now given up *dahia* cultivation.'

Mr. Rāmkrishna Misra's settlement expired in 1900. The State had then passed through two severe famines and had also suffered from a series of unfavourable harvests. It was consequently necessary to make a summary revision of the settlement based on the existing assets, and this was done in 1901. It was found that no interference was necessary with existing rents. The effect of this revision has been to reduce the gross revenue demand of the State from nearly Rs. 86,000 to about Rs. 75,000. The net demand after allowing for *muāfis* is about Rs. 70,000. The revised settlement ended on the 30th June 1905; but as the State has not yet recovered from the evil effects of the past famines, the period of this settlement has been extended to 31st December 1909.

268. Owing to the mismanagement of Thākur Rajpāl Singh and the minority of Thākur Jadunāth Singh, the present Chief, the State was managed by a Superintendent appointed by the British Government from April 1884 to November 1908, when it was restored to the Chief. The Superintendent exercised the powers of a Sessions Judge and Deputy Commissioner. He was assisted by a Tahsildār who had second-class criminal powers and in civil cases jurisdiction up to Rs. 300. Thākur Jadunāth Singh then had the powers of a second-class magistrate and in civil cases exercised jurisdiction up to Rs. 50. On being installed he has been permitted to exercise full powers in concert with his Diwān who has to be, for the present, a person approved by the Chief Commissioner.

In 1865 the Chief received a *sanad* conveying to him the assurance that, on failure of natural heirs, the British Government would recognize and confirm any adoption of a successor made by himself, or by any future Chief of the State, that might be in accordance with Hindu law and the customs of his race. Subsequently the Chief executed an acknowledgment of fealty by which he undertook to respect and maintain all rights within his territories, to attend to the prosperity of his ryots, to the strict administration of justice, and to the effectual suppression of crime; to refer to such British officer as the Chief Commissioner might appoint any sentence of death or of imprisonment for more than seven years before he punished the offender, to allow British officers to pursue in his territory any persons who have committed offences in British territory, or criminals from British territory, and to render every assistance in capturing and delivering up such fugitives; to represent to a British officer the case of any person who has committed an offence in his territory and fled to British or other territory in order that the offender may be given up; to pay an annual tribute punctually and give assistance towards settling the amount payable when the tribute is from time to time revised; to levy no transit dues within his jurisdiction; to give his subjects no cause of complaint against injustice and to dispose equitably of any complaints against his subjects which may be referred to him by British officers; to obey

such instructions and accept such advice as the Chief Commissioner or his officer shall give him ; to conform and cause his subjects to conform to such forest regulations as the Chief Commissioner may be pleased to prescribe. The Chief also admits that if at any time, through the misconduct of himself or his successor, the State should fall into great disorder, or a great oppression should be practised, the Chief, who is responsible, shall be liable to forfeiture of his governing power. He also undertook to depute a Vakil to be in attendance at the Court of the Deputy Commissioner, Sambalpur, or at any other court where the Chief Commissioner from time to time might direct. The Feudatoy Chief has the hereditary title of ' Thākur.'

269. The Land Record staff consists of one Superintendent, two Revenue Inspectors and 37 patwāris. The patwāris are either high-caste Hindus or Muhammadans. They are trained in cadastral survey and are paid Rs. 8 per month.

270. The civil suits are usually of a simple nature regarding the possession of land or bonds for cash or grain loans. Serious crime is rare, the professional criminal does not appear to exploit this State, and the local man usually confines himself to petty theft, house-breaking, or cattle-lifting on a small scale.

The provisions of the following Acts are observed by the Courts of the State so far as they can be applied :—

- (a) The Limitation Act, XV of 1877.
- (b) The Stamp Act, I of 1879.
- (c) The Civil Procedure Code.
- (d) The Criminal Procedure Code.
- (e) The Indian Penal Code.
- (f) The Excise Act XII of 1881.
- (g) The Evidence Act.
- (h) The Cattle Trespass Act.

271. Before 1906 there were 108 outstills, each with a shop attached to it, but now there are only 34 outstills and 43 shops.

The liquor is distilled from the flower of the mahvā (*Bassia latifolia*). No tāri juice is consumed in this State, and there is no demand for foreign liquor. The opium and gānju

shops number 14 in each case. These drugs are purchased from the British Government and retailed to the licensed vendors at the rates paid by vendors in British territory. The incomes from country liquor, opium and *gānja* were Rs. 6000, Rs. 4000, and Rs. 300 respectively in 1907. In 1908 the receipts rose to Rs. 20,206.

272. The sanitation in the town of Kawardhā is looked after by the police assisted by a permanent conservancy staff paid by the State. In villages the work is supervised by the *gaontias* and kotwārs under the police.

273. The Public Works Department is under the control of the Executive Engineer, Chhattisgarh States Division, Raipur. During the Government management of the State nearly half a lakh was spent in the construction of public buildings in the State. Their maintenance costs annually about Rs. 1000. The present court-house was built at a cost of Rs. 17,000. A new court-house for the Chief is to be erected shortly at an estimated cost of Rs. 3500, and a palace for the Chief is under construction and will cost about Rs. 27,000. A dāk-bungalow and an inspection hut have been recently constructed.

274. The police force consists of one Inspector, 11 head-constables and 47 constables, of whom one is mounted. There are one police Station-house and six outposts. The strength of the force is one man to every 12 square miles and 900 persons.

275. There are altogether 317 kotwārs or village watchmen. In 1889 their duties and remuneration were for the first time definitely settled. They receive 50 seers of rice or kodon per plough each, besides some service land. They also get one pice for every rupee's worth of the chief products sold in the village. The kotwārs generally belong to the Chauhān, Pankā or Gond castes.

276. The jail has accommodation for 52 male and six female prisoners. The daily average of prisoners was 20 in 1907, and the annual cost of maintenance per head averages Rs. 75. The recognised industries in the jail are oil-pressing and weaving.

A garden is attached to the institution in which vegetables are grown for the use of the prisoners.

277. The State has made some progress in the matter of education while under Government management. There are at present

14 primary schools and one Anglo-vernacular middle school with 1200 scholars. Of the primary schools, two are for girls. The total expenditure on education during 1908 was about Rs. 4100.

278. There is one dispensary at Kawardhā with 3 beds. It is in charge of a Hospital Assistant assisted by a compounder.

During the last ten years 130 persons were treated as in-door patients. The number of out-door patients for the same period was 115,000. The number of persons receiving medical relief in 1907 was 22,000. Only minor surgical operations are undertaken here.

279. Vaccination is not compulsory in this State. There are two vaccinators, besides the Hospital Assistant who does the vaccination at headquarters. The number of persons vaccinated during 1907 was 2000.

280. The total real income and expenditure of the State in 1908 were Rs. 1,32,200 and Rs. 1,37,500 respectively. The income was somewhat below the normal, because only Rs. 53,000 was realized as land revenue instead of the normal demand of about Rs. 70,000. The other principal heads of income were forests Rs. 45,200, excise Rs. 20,200, stamps Rs. 3300, pounds Rs. 3300, loans and interest on investment Rs. 4200 and law and justice Rs. 1900. The chief heads of expenditure were tribute Rs. 32,000, allowances and assignments Rs. 15,300, political supervision and administration Rs. 14,000, forests Rs. 4800, excise Rs. 4200, jail Rs. 2000, police Rs. 6600, education Rs. 4100, medical Rs. 1300, land records and settlement Rs. 7200, public works Rs. 22,600 and loans and investment Rs. 17,200.

The *takoli* (tribute) payable by the State was fixed at Rs. 32,000 for the twenty years ending in 1908. It was then reduced to Rs. 30,000 for a period of thirty years

RAIGARH STATE.

281. The Raigarh State lies between $21^{\circ}-42'$ and $22^{\circ}-33'N$.

Boundaries and physical features.

and $82^{\circ}-57'$ and $83^{\circ}-52'E$. with an area of 1486 square miles. The name Raigarh is derived from *rai*, meaning a species of thorny tree, and *garh* a fort. Its extreme length and breadth are 56 and 38 miles respectively. The Sārangarh State lies to the south beyond the Mahānadi river, the Udaipur, Jashpur and Gāngpur States lie to the north and Gāngpur territory bounds it on the east alone. On the other sides the State marches with the Bilāspur District. The Mār and the Sidhi Chaurā hills separate it from the Udaipur State. The whole State is divided into 3 parganas, *viz.*, Raigarh, Bargarh and Tamnār. The last contains the valley of the Chawardhāl range (2644 feet above the sea-level) which traverses the State from west to east. The Mow hill running parallel to the Sidhi Chaurā hill and the Māti hill on the extreme north enclose the zamīndāris of Bugudegā, Lailunga, Jatrā and Mugdega. The hills in the north are for the most part clad with forests. Elsewhere they are stony and sandy. To the south of the headquarters town, Raigarh, lie the fertile plains of the Raigarh and Bargarh parganas separated by the Mānd river.

The Mahānadi has two tributaries, the Mānd and the Kelo, and forms the natural boundary between the Raigarh and Sārangarh States. Into this river flows nearly the whole drainage of the State, a part on the north and west flowing into the Mānd and its affluents, the Kurkut and the Kelo. The bed of the river opens out here and there into small oases of alluvial deposits which are utilized for growing sugarcane, tobacco and vegetables. The elevation of the State is between 773 and 1245 feet rising from south to north.

282. The State is for the most part hilly. According to the

Geology.

Geological Survey Report, Barākar rocks cover 200 square miles in the north-east of Raigarh. To the east, south and west are hills

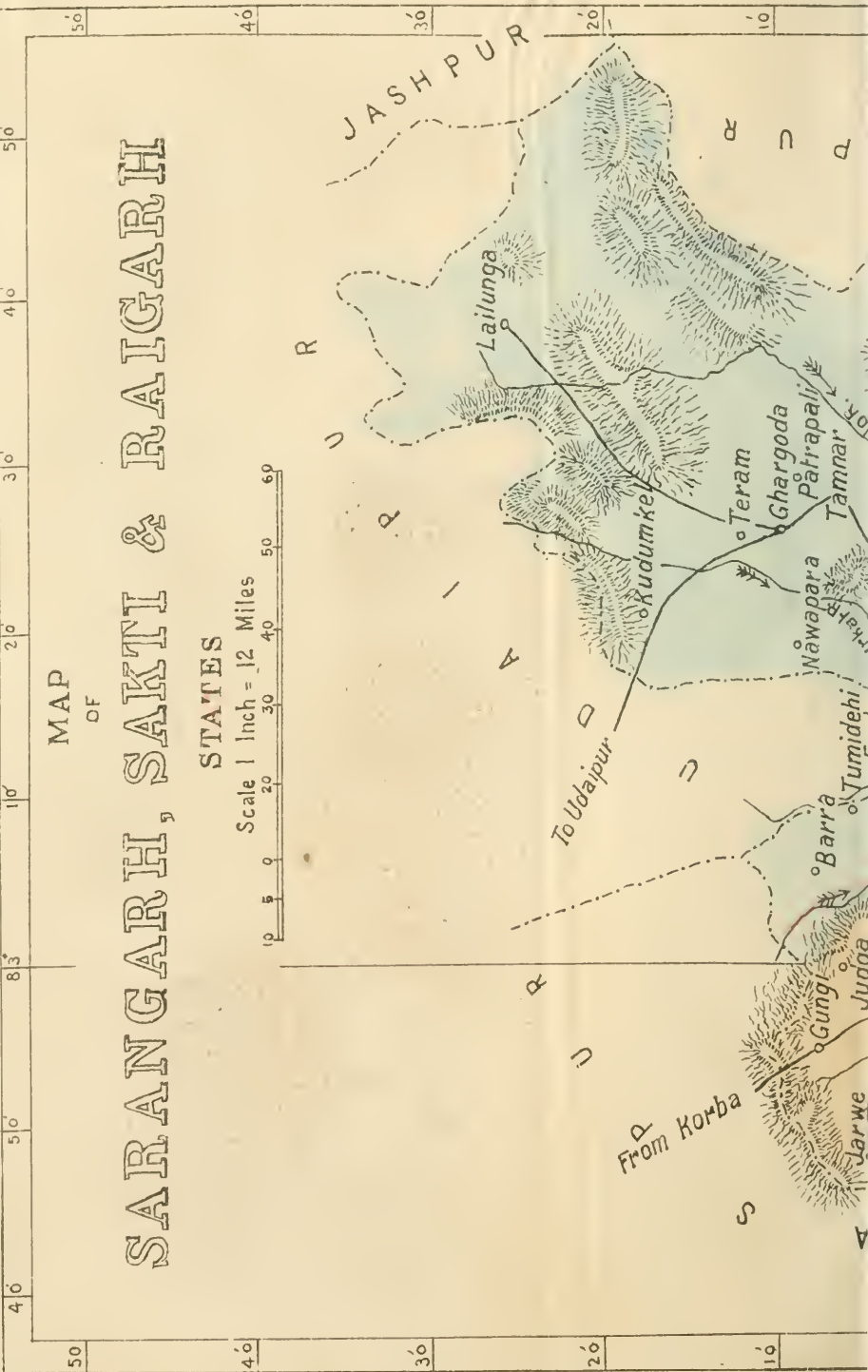


MAP OF

SARANGARH, SAKTI & RAIGARH

STATES

Scale 1 Inch = 12 Miles



formed of the upper sandstones, under which coal measures pass. Iron-stone is met with near the village of Badpāli while coarse grits are found in the river section. In the Kelo section between the gneiss on the one hand and brownish-red upper sandstones on the other, a concealed interval affords room for both Barākars and Tālchirs. The latter are chiefly met with at Danot. The highest rocks are sandstones with three bands of carbonaceous shales. Not far from the mouth of the Kotaing stream is exposed the top of a coal-seam measuring about a foot in thickness. For about half a mile north of the Kotaing there are massive sandstones. Beyond these there are bedded sandstones with shales more or less carbonaceous. At Naogaon, the hills present a scarped face of coarse ferruginous sandstones with some red clay partings. The Vindhyan rocks in the Mānd near Dahjari consist of quartzites and sandstones.

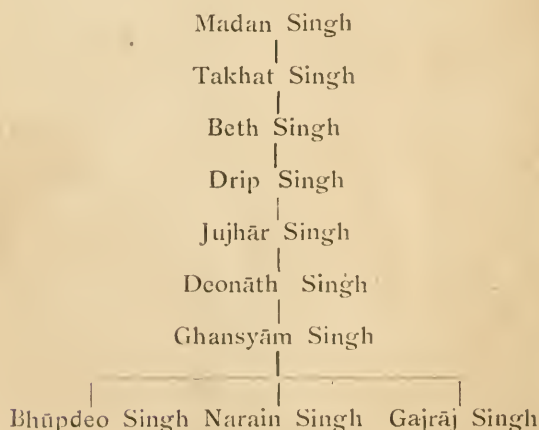
283. The forests lie in the north. The principal forest trees are *sāl* (*Shorea robusta*), *sāj* (*Terminalia tomentosa*), *bījā* (*Pterocarpus Marsupium*) and *dhaurā* (*Anogeissus latifolia*). Tasar cocoons are reared on *sāj*. The bark of *rohnā* (*Soyimida febrifuga*) is much used for tanning and dyeing. Of other minor trees the following may be mentioned:—*Tendū* (*Diospyros tomentosa*), *khair* (*Acacia Catechu*), *kusum* (*Schleichera trijuga*), *shīsham* (*Dalbergia latifolia*), *chār* (*Buchanania latifolia*), *baherā* (*Terminalia belerica*), *aonlā* (*Phyllanthus Emblica*), *tinsā* (*Ougeinia dalbergioides*), *bhīlwān* (*Semecarpus anacardium*), *kuuhā* (*Terminalia Arjuna*), *dhāman* (*Grewia tiliaefolia*), *kūmhi* (*Careya arborea*), *semar* (*Bombax malabaricum*), *mahuā* (*Bassia latifolia*), and bamboo (*Dendrocalamus strictus*). Of the shrubby vegetation *dhanwa* (*Woodfordia floribunda*), and *korayā* (*Holarrhena antidysenterica*) are important. In the plain may be met with, among other trees, mango, mahuā, pīpal (*Ficus religiosa*), *nīm* (*Melia Indica*), banyan, *dumar* (*Ficus glomerata*), *bihī* (*Anona squamosa*), *kadamb* (*Anthocephalus kadamba*), *jāmun* (*Eugenia Jambolana*) and tamarind.

284. Among wild animals tigers are found in small numbers in almost all the forests. The Wild animals and birds. bison is not frequently met with. Panthers and bears are common in the large hills. Wild

pigs are numerous. Of other animals generally met with the following may be mentioned, *sāmbhar*, *nīlgai*, *koṭri*, barking and spotted deer, hare, wild dogs and hyaena. Wild buffaloes have become extinct. The red jungle fowl, green pigeons and peacocks are common among birds, and in the cold weather duck and snipe appear as in the Chhattisgarh Districts.

285. At the headquarters town, Raigarh, there is an observatory, and the rainfall is registered there. The average rainfall for the last 17 years is 59·02 inches. The greatest fall of 78·12 inches was received in 1906. Raigarh has the advantage of receiving both the Bengal and Bombay monsoons, a fact which saved the State from the famine of 1900. The climate of the place is warmer in the plain than in the hilly tracts, and malaria is common in September, October and November.

286. The genealogical table of the Rāj family, so far as it can be traced, is given below :—



The early history of Raigarh is obscure. But according to tradition the present Rāj family is descended from the old Gond kingdom of Chānda. Madan Singh, the founder of the State, is said to have come from Wairāgarh, a village in the Chānda District, and put up with his maternal uncle at

Phuljhar, whence he removed to Bangā, a village in the Raigarh State. For some reason he had to leave Bangā and settle at Raigarh. It is said that he never afterwards set foot within the boundary of the Bangā village. This ancient custom is still observed by the family, as the impression is that any violation of the customary observance is sure to be followed by a death in the family as the result of the divine vengeance of their family goddess enshrined in the village. After Madan Singh's death, Takhat Singh and Beth Singh succeeded him one after another. Drip Singh was the next ruling Chief, and after him his eldest son, Jujhār Singh, succeeded. This Chief concluded a subsidiary treaty with the East India Company about 1800, on the annexation by the Marāthās of Sambalpur, of which Raigarh had hitherto been a feudatory. As the result of the treaty Jujhār Singh had to part with the Padampur pargana granted to him by the Rānī of Sambalpur. He was succeeded by his eldest son, Deonāth Singh, who in 1833 put down the rebellion set up against the British by Ajit Singh, the Rājā of Bargarh. In recognition of this service, the zamīndārī of Bargarh was conferred on him in 1833. Rājā Deonāth Singh also rendered good service in 1857 in connection with the capture of the followers of the rebel Sundar Sai of Sambalpur and also of the notorious Sheorāj Singh of Udaipur, together with his followers. Rājā Deonāth Singh died in 1862 and was succeeded by his eldest son Ghansyām Singh.

In 1865 Rājā Ghansyām Singh received an adoption *sanad* and in 1867 a *sanad* defining his status as Feudatory Chief. Owing to the Chief's mal-administration, the management of the State was taken over by the British Government in 1885 and was conducted through a native Superintendent under the direct control of the Deputy Commissioner of Sambalpur. Rājā Ghansyām Singh died in 1890 and was succeeded by his son Bhūpdeo Singh, the present Feudatory Chief, who was born in 1869. The Government, however, continued to manage the State till 1894 when Rājā Bhūpdeo Singh received the full powers of a Feudatory Chief.

Regarding the acquisition of the Tamnār pargana nothing is known, but from an inscription at Rājim dated 1145 A.D., deciphered by Mr. Hira Lāl, it is surmised that this

pargana was originally acquired by one Jagpāl, evidently for the Haihayavansi family of Bilāspur.

287. The area and population of the State are 1486

Population. Statistics. square miles and 174,929 persons respectively. Out of the three par-

ganas which constitute the State the Raigarh pargana is the smallest in area, but has the largest population. The Tamnār pargana, including the sparsely inhabited hilly tracts, comes next. The average density of population is 117 per square mile, varying from 210 per square mile in Raigarh to 67 per square mile in Tamnār.

There are two towns and 731 villages. The headquarters town Raigarh has 6764 inhabitants and next comes Khursia with 1142 souls. The latter is now growing in importance as a commercial centre owing to its proximity to the railway station on the Bengal-Nāgpur Railway. There are five villages that contain over 1000 people and one village which is entirely uninhabited.

A census has been taken on four occasions, on each of which there was a definite improvement over the previous figures. Notwithstanding the famines and the distress of 1896-1897 and 1899-1900, followed by the epidemic of cholera carrying away hundreds of souls, the census of 1901 showed an increase of 6404 persons.

288. More than 82 per cent. of the population are natives of the soil. The rest are all

Migration.

immigrants. About thirteen thousand persons have come from the Sambalpur District, over five thousand from Bilāspur and about the same number from other States. The Raipur District has supplied about 500 persons

289. The climate of the State may be said to be fairly

Climate and diseases. healthy. The period from September to December is generally the season

of malaria and various other diseases. In the rainy season, bowel-complaints and skin-diseases prevail; while the hot weather is marked by occasional outbreaks of cholera. Small-pox recurs annually and was specially prevalent last year.

290. Excepting the manufacture of coarse cloth and

Occupation.

tasar silk there is no indigenous industry of any importance. The

major portion of the population are agriculturists. About 5 per cent. depend on service and over 6000 persons are employed in oil-pressing.

291. The prevailing language of the State is Chhattisgarhi Hindī, this being the dialect of 82 per cent. of the population.

Language.

The rest speak Uriyā.

292. Hindus constitute 89 per cent. of the population ; Animists, 10 per cent., and Muhammadans less than one per cent.

Religion.

Each village has a number of godlings. The goddess Māta finds her place in the kitchen house in some villages. Thākur Deo and Kotrapāt are enshrined under a tree outside a village. Almost all the godlings are worshipped through the Baigās or priests except Dūlha Deo and Mahādeo. Mahādeo receives offerings through a Brāhman while Dūlha Deo is satisfied if the master of the house himself does the worship.

The village priests are generally the Bairāgis and Baigās. The Bairāgis are Rāmanandīs or Kabīrpanthis. The Baigās are the chief village priests of the Gond caste.

The most important festival observed in the State is the Hareli which comes off on the 15th Badi Shrāwan (July-August). It is on this day that almost all the important godlings are worshipped. It is a gala day for the tenants and the blacksmiths.

Chhacherā is a festival observed among boys on the 30th Pūs (December-January). On this day children go begging for rice from door to door while they cry *Chhacherā, kothe kū dhān herā*. On the Holi festival day the Baigā by the order of the *gauntia* takes one hen, seven eggs, 21 cowries and some quantity of rice to a place where the *holi* is to be burnt and there buries these things in a pit about a foot deep and plants a castor oil plant on top of them.

293. The State is the home of numerous aboriginal tribes many of whom came from Chotā Nāgpur. Out of the multifarious

Caste.

castes the preponderating element is the Kavar tribe. They constitute about 17 per cent. of the population. They claim their original home to be Chānda whence they removed with the Chief's ancestors. Kawars from their wealth and respect-

ability affect the importance and dignity of Rājputs and have split into a number of *gotras*, some of which have adopted the sacred thread. Members of the same *gotras*, like Rājputs, do not intermarry. The pernicious custom, prevalent among Hindus of the higher castes, of the marriage of mere children is spreading among the *gotras* anxious to imitate Rājputs, but unsophisticated Kawars only marry when of mature age. They also eat flesh and drink spirits, but the stricter Kawars abstain from such impure luxuries. Most bury their dead, but the Hinduized Kawars burn them. Altogether these Kawars are a simple primitive people : they are found in the northern and eastern hills of Chhattisgarh and are alarmingly superstitious and marvellously obedient. There is a close resemblance between the Kawars and Gonds, and hence the proverb *Gond Kawar kā jodā*. They have several subdivisions of which the Paikarās, Kamalvansis, and Rathias are chiefly found in this State. The name Paikara originated from *paik* a soldier. The Kamalvansis (of the lotus family) assert that their ancestor supplied a lotus flower to their god at his marriage and hence their name. The Rathias derive their name from the northern tract of the State called ' Rāth '. The Kewats are fishermen and expert swimmers and divers. They are said to be descended from Kaiwartas mentioned in Sanskrit books. On the Hareli festival day they worship their boats. A story runs that one of their females refused to marry a Rājā who was enamoured of her, and to save her honour burned herself to death. To commemorate this event, the song known as ' Keotin gita ' was composed at the time and is sung to this day. The rest of the castes are the same as in the Sārangarh State.

294. The villages generally stand on high ground with groves of mango trees here and there, in the midst of which are erected mud houses with thatched roofs.

The most prominent house in a village is that of the *gaontia*, situated in the centre of the village, with a temple close by. The Gānda and Ghasia castes are isolated in one corner of the village. Almost every village has two or three tanks for bathing, drinking and irrigation purposes. The average population of a village is 228 persons. Many of the villages

are named after their founder while some take their names from a tree or a plant. There are others, though few in number, which are named after some deity or animal.

295. Marriages generally take place at an early age.

Marriage. Among the poor Gonds the bridegroom elect has to serve out a probationary period of from 3 to 7 years at his would-be father-in-law's place. Among the Rāwat caste there seems to be no age limit in the case of a bridegroom. Cases may be found where the bride is far older than her spouse. In their marriages the Brāhman's services are dispensed with and the bride's uncle (father's sister's husband) takes his place. Among the Telis the elder brother's widow may marry her deceased husband's younger brother, should there be any, and this custom is prevalent among several other castes. This system of marriage is called the *chūri* system, and the widow's consent is an essential factor. In some families no formal ceremony is gone through, except that the bridegroom-elect has to touch the right ear of the widow, who thereupon becomes his wife.

296. Various sorts of amusements are enjoyed by the

Amusements. villagers, the chief being the *karmā* and *sawana*. *Karmā* is a sort of

country dance popular among the Gonds, a short description of which may be found under in the Sārangarh State. *Sawana* is also another kind of dance in which females attired in their full dress, go about from village to village and dance, each with a clay parrot on her head.

297. The most important families in the State are those

Leading families. of the Kawars, Gonds, Koltās and Agharias. The oldest Brāhman

families are the Pānde, Behār and Pandā. The ancestors of the Pānde family came from Cawnpur. It is said that they went on pilgrimage to Puri, and on their way back stopped at Raigarh. Here they took service as *Tandkhārs* (revenue collectors) during the rule of the then Chief, Jujhār Singh. The Behār family are Kanaujia Brāhmans who came about the same time from the Mathurā District in the United Provinces. One of their ancestors is said to have skilfully driven off the Marāthās, for which act he was granted certain *muāfi* villages, three of which are still in their possession.

A branch of the family is at Pendrāwan in the Chandarpur zamindāri of the Bilāspur District. The Pandās of Garh-Umaria are Uriyā Brāhmans who came from Puri over a century ago. They own one *maūfi* village and are the *gaontias* of three villages. The family of Mr. Kripā Rām Misra, the present Diwān, settled here about 40 years back. They are Sarwaria Brāhmans of the Rewah State in Baghelkhand, where they still hold *muūfi* villages. For some years they were at Sārangarh, where their relations still hold rent-free lands granted by Rājā Sangrām Singh. There are nine zamindāris of which eight belong to Gond families, one zamindār, Jagmohan Singh Diwān, is the present Chief's uncle. The zamindārs are proprietors of their villages and have to pay only cesses and *takoli*. The only Sikh family in the State is that of Shamser Singh, the *muūfidār* of Netnagar and *gaontia* of Jhalmalā. Bir Singh, Shamser Singh's father, came from the Hoshiārpur District in the Punjab and rendered military service to the then Chief, Deornāth Singh, in quelling the rebellion raised by the Bargarh zamindār against the British. The 22 villages in the Phuljhar zamindāri that belonged to Shamser Singh were acquired by his father. Of the Kavar families, the most important is that of Rūp Singh, zamindār of Gurdā, whose ancestors removed from Korbā in the Bilāspur District.

298. The prevailing soil is *matāsi*, a friable loam varying in colour from brown to red and derived from underlying crystalline rocks. The best *matāsi* is found in the Mahānadi and the Mānd valleys. In some places it contains an admixture of gravels. The *matāsi* with an admixture of limestones is the worst soil for rice cultivation. *Kanhār* is the best soil and constitutes 2 per cent. of the cultivated area. *Bhāta* is the worst quality of *matāsi*. Black soil is found in some villages in the west. With reference to position, the land is classified into *baharā*, *dhondhi*, *khār* and *tikrā*. *Tikrā* is the high level land, while the low level land is *baharā*. The land situated lower down on a slope is *dhondhi*, while the land higher up is called *khār*.

299. Of the total area about 688 square miles or 46 per cent. are covered with forests, and 115 square miles are included in the

Statistics of cultivation.

culturable waste land other than the fallows. An area covering about 494 square miles or 316,160 acres is under cultivation. The Raigarh and Bargarh parganas are almost all cultivated, while the hilly tracts of the Tamnār pargana afford much scope for extension of cultivation. The fallows cover an area of about 35,217 acres. In the open plain they are avoided as far as possible. The cropped area was 280,000 acres in 1906 as against 240,000 acres in 1894, showing an increase of 17 per cent. The double-cropped area was recorded at 499 acres.

300. Rice is by far the most important crop in the State, its acreage being 79 per cent. of the cropped area. The rice grown in the State is of two kinds, *haraunā* on the light and *garhunā* on the heavy soils. The best rice is *lakshmibhog*. *Raghubar makarkam*, *dubraj jhiliparagi*, *rāmkajar*, *meghai* and *kanakejar* come under the light soil class. The prevailing system of cultivation is the broadcast system. The system of transplantation is adopted mainly by the Uriyā cultivators. The *lei* system prevalent in Sakti is also followed here. The important pulses grown here are *mūng* (*Phaseolus mungo*), *urad* (*Phaseolus radiatus*) and *hirwan* (*Dolichos biflorus*). The area under the cultivation of pulses was 379,000 in 1906. The cropped area under *til* (*Sesamum indicum*) and other oilseeds was 10,600 acres in 1906. Cotton is cultivated mostly in the hilly tracts of the State. There is a definite improvement in the cultivation of hemp (*Crotalaria luncea*). Sugarcane is largely cultivated, but wheat and gram are grown in small quantities only.

301. The irrigation in the State is mainly from the tanks, which are about 1811 in number. The irrigation tanks are mostly *katīs* which are constructed by throwing a bund across depressions and extending banks at right angles from either end.

302. The local cattle are small in size and miserably poor, consequently plough cattle have to be imported. Cows are kept chiefly for breeding purposes, and milk is therefore very dear. Bullocks outnumber all other animals. Though sheep are numerous, yet their wool is never utilized. The common

diseases affecting the cattle are the same as in the Sāran-garh State. In the rainy season diarrhœa is very prevalent.

There is no special cattle market held, but cattle are sold at the weekly markets held at Kotrā, Kondātarai, Sūraj-garh and Gharghodā.

303. Loans are advanced by the State only in extreme cases and always for agricultural improvements and the purchase of cattle. The system of giving such loans has been introduced since 1886 when the State was under Government management. Interest is levied at the rate of 6 per cent. per annum. The people generally do not resort to the State, since private loans can be had of any amount, there being several moneylenders here. These firms, however, demand at times most exorbitant interest. The total sum advanced by the State up to 1907 was Rs. 21,428, of which amount so much as Rs. 17,667 was advanced in the famine year of 1900. The whole amount has however been recovered.

304. The *gaontias* of the State are far better off now than they were before. The Gonds and Kawars, owing to their intemperate and extravagant habits are slowly being reduced to poverty ; but the frugal Agharias are gradually becoming more and more prosperous. Proprietary rights have not been granted to any one in this State. The fact that a number of villages have changed hands is due to the deterioration of the poorer Gonds and Kawars.

305. Rice, mūng, urad and til are the most important crops. About 30 years ago rice was selling at 128 seers to the rupee, and the other crops at 60 seers. The advent of the railway passing through the State has sent up the prices considerably, for rice is selling now at 12 seers and til at 5 seers per rupee.

306. The increase in the prices of the food-grains is naturally followed by a rise in wages. Now an ordinary labourer will hardly work for less than five rupees a month. The custom of payment of wages in kind is still in vogue in the case of farm-servants and field-labourers. The farm-servants are generally engaged for the year, and paid 18 maunds of clean rice be-

sides their wearing apparel. Occasionally they receive advances of money or grain without interest repayable at the termination of their service. Remission in whole or part of the principal amount is made in the case of old servants, according to their length of service. In some cases, about half an acre of land is tilled by the master at his own cost, and the harvest goes to the farm-servant. Overtime payment of 3 seers of cleaned rice is made to a servant for every night he keeps watch. The female farm-servants work as casual labourers and are often paid in kind. A common grazier gets about five seers of uncleaned rice per plough per month, besides the milk of a cow or a she-buffalo from his herd every third day. He also receives four seers of uncleaned rice from each tenant at the end of the harvest season. The daily wages of field labourers are three annas or two seers of cleaned rice for a male and ten pice or two seers of uncleaned rice for a female.

307. The village servants are the Gānda, the *jhānkar* (watchmen) the Lohār (blacksmith), the Nai (barber), the Dhobi (washer-man), and the *purohit* (priest). The first two are granted revenue-free land to the extent of twelve acres. Besides every cultivator has to pay to them every month two seers of rice. The rest of the servants are annually paid in kind. They are also granted extras in the shape of presents on ceremonial and other occasions. The total cost of cultivation of an ordinary holding of 16 acres amounts to a little over Rs. 100 and the outturn is worth about thrice that amount.

308. The most important industry is the tasar silk manufacture, for which this State is well known. The produce goes largely to Berhāmpur in Madras. Various sorts of tasar coatings priced at from Rs. 3 to Rs. 10 or upwards per piece are exported from Raigarh. The tasar *dhotis* and *sārīs* are of excellent quality and cost from Rs. 3 to Rs. 6 and Rs. 5 to Rs. 10 respectively. Next in importance comes the manufacture of coarse cotton cloth. Bell-metal utensils are made by the Uriyā Kasers, and there are a fair number of Sonārs who work in gold and silver, but their products are more substantial than artistic. Of miscellaneous industries, glass

bangles are largely manufactured by the Musalmāns locally known as 'Turkāris'. Bamboo mats are also exported from here. Of late, the Chief has established a saw-mill and an oil-press.

309. Standard weights are used at the headquarters town. Elsewhere the local weights are made use of. Grain is weighed according to the following measures. One *bhurki* is 20 *tolās*, two *bhurkis* make one *man*, four *mans* make one *tami*, 20 *tamis* make one *khandī*, four *khandīs* are equal to one *gonā*. Molasses, cotton and metals are weighed differently. A *par*, which is equivalent to four *tolās*, is the lowest measure; 5 *pars* make one *phulī*, and 4 *phulis* equal one *bīsa* or a seer. The scale used in measuring such articles consists of an iron bar one cubit long tapering at one of its ends with a brass pan suspended. It is marked into *pars*, *phulis* and *bīsas*. A *khandī* of land means the area which can be sown with one *khandī* of rice, *i.e.*, about half an acre. Earthwork is measured by the *dagni* which is equivalent to 40 cubic feet.

310. Altogether 20 marts are held in the State every week. They are all more or less grain markets. At Raigarh, Sūrajgarh and Kotrā rice is extensively sold. Iron agricultural implements are sold at Ghargodā, Bhaurābhānta, Bargarh, Tamnār and Lailungā.

311. Before the advent of the railway a considerable portion of the traffic used to be carried on in boats on the Mahānadi, the rest on pack-bullocks and carts. The chief imports then were salt, sugar, hardware, Manchester cloth, Cuttack silk, wheat and cattle. Of the exports, rice, til and *kosā* cloth were important. Since the opening of the railway in 1891, it has practically monopolized the whole traffic and consequently the State has grown in importance as a commercial place. The chief trading classes are the Mārwarīs, Baniās and the Cutchis. Messrs. John Miller and Company of Calcutta are exporters of hemp only. The hemp grown at Sārangarh finds a ready market here.

312. In the year 1890 the Chief transferred to the British Government certain lands with the jurisdiction therein, required for the

Bengal-Nāgpur Railway Company. The railway now runs through the southern half of the State from west to east. Within a length of 35 miles there are 4 railway stations, at Raigarh, Nāharpāli, Khursia and Jāngaon. The Company are now contemplating the opening of a crossing station at Kotrāpāli. The bulk of the traffic goes to the Raigarh and Khursia stations.

313. The total length of the roads constructed by the State is 32 miles, of which 3 miles
Roads. are metalled. The cost of construction is stated at Rs. 50,000 and of maintenance at Rs. 3000. The important feeder roads are those that lead to Sārangarh from Raigarh, from Dhobrā to Khursia and from Khursia to the Udaipur border. In the hilly tracts goods are transported on pack-bullocks and the northern portion of the State still needs to be opened up.

314. The forests cover about 46 per cent. of the area
Forests. of the whole State. The reserved forests are situated mostly on the hills of the Bargarh and Tamnār parganas, while a small block exists to the north-west of Raigarh town. In the midst of the forest area about 95 square miles are cultivated, producing rich crops. The forests are generally scattered and straggling, the boundaries being irregular. The principal forest tree is *sāl* (*Shorea robusta*) which grows about 70 feet high. Besides this, are found in abundance *bīja* (*Pterocarpus Marsupium*), *sāj* (*Terminalia tomentosa*), *tendū* (*Diospyros tomentosa*), *khair* (*Acacia Catechu*), *harrā* (*Terminalia Chebula*), *rohina* (*Soymida febrifuga*) and *palās* (*Butea frondosa*). The income from timber was in 1905 about Rs. 6000, but since then the demand has considerably increased. The principal source of revenue from forests is from commutation license fees. The total income from forests was in 1907 Rs. 36,500 and the expenditure of the year was Rs. 7160.

For administrative purposes the forest area is divided into 4 divisions, *viz.*, Bargarh, Nawāgarh, Raigarh and Tamnār, the headquarters being at Raigarh. The forest staff consists of a *darogā*, a head *muharrir*, two assistant *muharrirs*, 4 *dafedārs*, 5 *naib dafedārs*, 43 peons and 5 watchers. The private forests, the greater portion of which is in the Tamnār pargana, cover an area of 73 square miles, of which 17 square

miles are scrub jungles. According to the *wajib-ul-ars* excepting some timber, other trees are obtainable by the ryots only on license. The *gaontias* and tenants have equal rights over the land reserved for grazing purposes.

315. No thorough investigation has been made into the mineral resources of the State ; but Minerals. the mineral products known to exist are coal, iron, mica and limestone. Coal is found in the Mānd valley about eight miles from the Khursia railway station on the Bengal-Nāgpur Railway. Prospecting licenses have been given to two Indian firms. Iron is manufactured by native methods to a small extent. Limestone quarries exist near the railway.

316. The irrigation in the State is mainly from tanks and wells which dry up in the hot season. Famine. The geographical situation of the State is such that it enjoys the benefit of both monsoons, the Bombay and the Bengal ; but should both fail the grip of famine becomes very severe. Happily such an occurrence is very rare in the history of the State. Within living memory the famine of 1868 was the most severe, and I cannot do better than quote the remarks of the present enlightened Feudatory Chief, Rājā Bhūp Deo Singh, regarding that calamity :

‘ There are persons still alive who shudder to think of that dreadful famine. No records exist but the oral account which can be had, though lacking in accuracy as to details, is sufficient to give an idea of the extent and character of the famine. The monsoon burst by the end of June with a downpour of rain, and it rained cats and dogs all day and night continuously for 13 days. The rice which had been sown broadcast completely rotted and the country was a huge sheet of water. After 13 days’ rain, the skies cleared up, and the people resumed agricultural work, but the rain held off until October, when there was a slight rain, and when all the crops and vegetables had dried up. The labouring classes were thrown out of employment and prices rose. There were no railways or other communications for the transport of food-grains, and food could not be had either for love or for money. The local supply proved insufficient to meet the demand. The most remarkable feature was the swarms of beggars

‘knocking from door to door. The well-to-do people did their best to feed the famished, and it was the private charity which alone saved the lives of many persons. But there was no organization to speak of, and no means of transporting food supplies, and the result was that the people died of starvation like flies. Let those who curse the railways and denounce the present day administration go to the old candid people who tell their experience of the 1868 famine, and they will know how hopeless the people were then.’

The scarcity of 1896 was not of so appalling a nature, for the outturn was an eight-anna crop and there was an abundant mahuā harvest. The prices of grain, however, rose high. The situation was promptly met by the Chief who opened relief works in the shape of tanks and roads, and advanced loans of seed grain to the value of Rs. 30,000 at a low rate of interest. Considerable loans in cash were also granted to *gaontias* for the repair of tanks and the purchase of cattle. Several leading *mahājans* also opened alms-houses, and thus to a great extent helped to mitigate the distress. The scarcity of 1899-1900 was not acute throughout the State. It was only in the western part of it that relief operations had to be undertaken, and here advances in cash and kind amounting to Rs. 84,900 at a low rate of interest were made.

Land revenue administration.

317. On the subject of land settlement, Mr. Chapman in a note states as follows :—

‘The revenue of each village was originally settled in a lump sum, roughly estimated by a *pañchāyat* formed of *gaontias* and a State official. The whole of the ryoti lands was split up into holdings called *khūntis* for the fair distribution of the State demand. Each holding was given a relative value based upon its seed capacity. The value was expressed in *khandis*. A *khandī* contains 20 *tāmbis* or 40 seers of rice. The *bhogrā* land was held revenue-free and no rule appears to have been in force limiting the area of *bhogrā*. Originally settlements seem to have been made with the *gaontias* annually, but subsequently leases were extended to three years, and *nazarāna* was made payable on the renewal of leases. *Nazarānas* were levied from the *gaontias* on account of their *bhogrā*, but the greater part of this *nazarāna* seems to have been recovered by the *gaontias*

‘from the ryots. The amount of *nazarāna* was fixed more or less by competition and the system was abused. It was abolished in 1882. On receiving his *pattā*, the *gaontia* presented the Chief with a small sum of money and the Chief in his turn presented him with *pān* (betel) wrapped in a piece of cloth.

‘The revenue was originally payable in *cowries* (one rupee being equal to 12 *dogānis* of *cowries*). In 1869 when revenue was demanded in rupees the money-value of the *cowries* was fixed at 16 *dogānis* per rupee. Thus a village paying revenue of Rs. 80 in *cowries* was required to pay Rs. 60 in cash. *Tandkhārs* were appointed to collect the revenue and were responsible for reporting to the Rājā the condition of the villages under their jurisdiction for the purpose of enhancing or reducing the revenue demand. A *tandkhāri* cess at rupee one per village was levied for their remuneration. Revenue to the extent of one-fourth the total *jamā* of each village was paid in kind for the use of the Rājā’s family.

‘At the Dasahra each village used to pay the Rājā a *tika* of rupee one, a goat, 8 *tāmbis* or 16 seers of rice and a seer of *ghī*. When the Dasahra *tika* was presented, the Rājā presented each *gaontia* with a *pān* (betel) and a piece of cloth called Dasahra *lat*. The other cesses levied were—

‘(1) *Mangthā patti* at R. 1 per loom.

‘(2) *Ghāni patti* at R. 1 per oil-press.

‘(3) *Thanga patti* at R. 1 per dairy.

‘(4) *Guru tika* at R. 1 per village for the maintenance of the Rājā’s spiritual preceptor.

‘(5) *Bhitarāi tika* at R. 1 per village for the harem.

‘(6) *Bahidāri tika* at R. 1 per village for writing up State accounts.

‘(7) *Rahas barār* at R. 1, 16 seers of rice and 1 seer of oil per village for celebrating the dancing festival of Krishna in the month of Kārtik.

‘A distillery fee at R. 1 per *chūlha* was levied from each Kalār who distilled liquor. Thus a village was allowed to keep as many distilleries as there were houses of Kalārs.

‘The people of the State were originally allowed free access to forests, but in 1878 Rājā Ghansyām Singh imposed a forest duty at Rs. 2 per village.

‘ The remarriage of widows was subject to the consent of the Rājā and was made conditional on the payment of a fee varying generally from Rs. 10 to Rs. 15. The Rājā had also the power to nominate the priests for the various castes. This was also a source of income to the Rājā. The people were liable to be called upon to contribute towards any unusual expenditure incurred by the Rājā. Thus each village used to contribute to the expenses of a marriage in the Rāj family and to the cost of an elephant bought by the Rājā.

‘ In 1885, after the State was taken under Government management, the Manager, Mr. Rām Saran Ghose, was ordered to make a settlement of the State similar to that made in Bāmra. Mr. Ghose first of all devoted himself to the demarcation of the village boundaries. Steps were also taken for the conservation of forests. The settlement of Bāmra State was based upon the Cuttack system of measuring lands with a bamboo 10 ft. $5\frac{1}{3}$ inches long. For assessment purposes the villages were thrown into four classes according to their fertility and general condition, and the classification of land adopted was:—(1) *bahāl*, (2) *berua*, (3) *māl* and (4) *āt*. Soils were divided into (1) *kanhār*, (2) *matāsi*, (3) *dorsā*, (4) *bhāta*.

‘ The average rent-rate per *pūri* or 8 *khandīs* of seed capacity of land was adopted for each class of village and the rate for the whole State averaged R. 0-1-8 per *khandī*. Assessment was made according to the rent-rate fixed and village papers were prepared showing for each tenant the area of his land in *mans* and *ganthās* and the quality and position of the land. *Parchās* or certificates were given to each tenant showing the number of his fields with the areas recorded and the total rental payable by him.

‘ The following rule was observed for assessing *bhogrā* land :—

‘ (1) Where it did not exceed one-fifth of the cultivated area *bhogrā* land was assessed at one-fourth the ryoti rate.

‘ (2) Where it exceeded one-fifth, but did not exceed half the cultivated area, *bhogrā* land was assessed at half the ryoti rate. All excess over this was assessed at full ryoti rates.

‘ *Bhogrā* land sublet to tenants is called *chhirol*. A sub-lessee is practically a tenant-at-will of his *gaontia*.

‘ For purposes of assessing *bhogrā* land according to the above method, *bhogrā* and *chhirol* were dealt with together. The rents paid by the *chhirol* holders were not touched. Existing payments were merely recorded. The settlement was made for 5 years with effect from 1st March 1888.

‘ All miscellaneous cesses were abolished and the only cess now payable at $1\frac{1}{2}$ annas per rupee on the revenue represents the patwāri, road and school cess. This has been included in the total *jamā*.’

The result of this settlement was to raise the revenue from Rs. 23,495 to Rs. 42,627 or by 81 per cent. The *takolī* payable by the zamīndārs was not disturbed. In 1891 the cadastral survey and settlement was begun by Mr. Raghunāth Rao. The classification of soil was carefully made and assessment was made under the soil-unit system. The increase of cultivation was 14 per cent. and the increase in the State demand was 48 per cent. This settlement was made for 10 years with effect from 1st January 1895. The *gaontias* were allowed from 20 to 30 per cent. of the village assets for their remuneration.

Next a revised settlement in summary form was effected by the present Dīwān, Mr. Kripā Rām Misra with the result that an all-round enhancement of 23 per cent. was secured for the Raigarh and Bargarh parganas and 32 per cent. for the Tamnār pargana. The increase of cultivation as ascertained subsequently was about 45 per cent. This settlement was made for 12 years with effect from 1st January 1906 in the case of Raigarh and Bargarh. In the case of the Tamnār pargana it took effect from 1st January 1909. The revised revenue amounts to about Rs. 53,400 and the incidence of assessment is five annas per acre.

318. The Dasahra *tika* is still in force. Mahuā exported

Miscellaneous income. by rail is subject to duty at one anna per maund, as nothing is demanded for this product at the time of collection, either

in the villages or in the forests. The State has the monopoly of buying the skins of all dead cattle at the sanctioned rates, the owner of the skins being permitted to reserve a portion for his legitimate use. Each villager is required to pay a commutation license fee of eight annas per plough for the forest produce taken by him for agricultural purposes.

Out of 9 zamindāris a regular settlement has been made with two, namely, Tārāpur and the zamindāri of Diwān Jagmohan Singh. With the rest a summary settlement has been made. The zamindārs are required to pay *takolī*, which was revised in 1901 for 7 years. Except Diwān Jagmohan Singh no zamindār has proprietary rights over the forests in his zamindāri.

Up to the settlement of 1895, the protected status was granted to 364 *gaontias*. For each village a *wājib-ul-ars* or record of rights was prepared. The tenure of the *gaontia* devolves on one member of his family only. Should there be two or more heirs of the same degree of relationship, the eldest will always succeed, provided that an heir, joint with the deceased *gaontia*, will have the preference over one separate from him.

319. In the zamindāris the protected status was conferred on the lessees of 60 villages. The most important *muāfi* maintenance grant is the estate of 8 villages held on quit-rent by Padman Singh Dau of Godhi. The other *muāfis* are the Brahmattar, the Devattar and the Nanker comprising 73 villages. Sixteen villages are held rent-free by the members of the Rāj family. Of these villages, eight are home farms. Cesses are levied on all *muāfis* except those held by the members of the Rāj family.

320. The State is administered by the Chief himself assisted by a Diwān, a Tahsildār and a Naib Tahsildār. The Chief has the powers of the Sessions and High Courts in civil and criminal matters and is supreme in revenue matters. But according to the *sanad* of 1867, any sentence of capital punishment requires the confirmation of the Commissioner, Raipur, or such other officer as shall be nominated by the British Government, before execution. The Tahsildār is the District Magistrate and his Naib is the Magis-

Special tenures and revenue-free grants.

General Administration,
Administrative control.

trate with second-class criminal powers. Under the *sanad* the Chief is under the direct political control of the Political Agent and the general control of the Commissioner, Chhattisgarh Division.

In 1865 an adoption *sanad* was granted to the Chief and in 1867 a *sanad* was granted by the Chief Commissioner, Central Provinces, to him, along with other Garhjāt Chiefs who had not executed any acknowledgment of fealty, by which His Excellency the Viceroy in Council was pleased to recognize the Chief (formerly a tributary Chief) as a Feudatory Chief and permitted him to govern his own territory in all matters, whether criminal, civil or revenue, subject to the proviso that in the event of any offender appearing to him to merit capital punishment the Chief should, before passing order for carrying out such sentence, send the case up to the Commissioner, Chhattisgarh Division, or such other officer as shall be nominated by the British Government, for confirmation.

At the same time the nomination of the Chief to be a Feudatory was made subject to the following conditions, non-compliance with which would involve restriction of the Chief's powers:—

- (1) That the tribute shall be regularly paid and will be subject to revision after twenty years or at any time thereafter that the Government may think fit.
- (2) That any offender from British or other territory taking refuge in the State shall be delivered up, that the British officers pursuing criminals in the State territory shall be aided by the Chief, and that, in the event of offenders from the State taking refuge in British or other territory, a representation shall be made by the Chief to the authorities concerned.
- (3) That the Chief shall do his utmost to suppress crimes of all kinds in the State.
- (4) That justice shall be administered fairly and impartially to all alike.
- (5) That the rights of the people of the State shall be recognized and continued and that on no account shall the Chief oppress his people or suffer them in any way to be oppressed.

- '6) That no transit duties shall be levied on grain, merchandise, or any article of commerce passing through the State.
- (7) That the Chief shall accept and follow such advice as may be given to him by the Commissioner, Chhattisgarh Division, or any other officer duly vested with authority by the Chief Commissioner, Central Provinces.
- (8) That the Chief shall appoint an approved Vakil to be permanent resident of the Sadar station of the District, in view to all orders affecting the State being communicated to him.
- (9) That the *abkārī* revenue shall be managed in such manner as not to interfere with the revenue of the adjacent British territory, and that if the arrangements do so interfere the Chief Commissioner shall have authority to raise the Chief's tribute by Rs. 500 until his *abkārī* arrangements are again satisfactory.

321. The permanent staff consists of a Superintendent of Land Records, 4 Inspectors and Land Record Staff. 28 patwāris. The patwāris are mostly local men, 9 of whom are Brāhmans.

322. Here as in other States civil suits constitute the bulk of the litigation. They are mostly Litigation and Crime. about possession of immovable property and pecuniary transactions. Crime is generally of a petty nature ; serious crimes occur but rarely.

The Codes of Civil and Criminal Procedure, the Indian Penal Code and the Indian Evidence Act are in force in the State. In all cases the principles of the British laws are adopted and the Acts chiefly followed are listed below :—

1. Limitation Act.
2. Transfer of Property Act.
3. Indian Oaths Act.
4. Municipal Act.
5. Cattle Trespass Act.
6. Gambling Act.
7. Police Act.
8. Sanitation Act.
9. Forest Act.

10. Excise Act.
11. Stamp Act.
12. Court Fees Act
13. Post Office Act.
14. Telegraph Act.
15. Registration Act.
16. Legal Practitioner's Act.
17. Arms Act.

323. The Indian Registration Act is not compulsory in the State, yet the people are gradually coming to appreciate the value of registration of documents, as is evidenced by the increased number of registrations effected. The income under this head was Rs. 155 in 1907 as against an average of Rs. 95 for the previous years.

324. Distillation is carried on under the outstill system. There are altogether 56 licensed shops giving one shop to every 26 square miles. In 1907 the license fees amounted to Rs. 26,170. They have, however, been increased since. Opium and *gūnja* are purchased from the British Government and are supplied to the retail vendors of the State at Rs. 23-8 and Rs. 6-8 per seer respectively.

325. Besides the Raigarh municipality there was established in 1905 a District Council with three Local bodies. Local Boards exercising control over primary education, pounds, ferries and village sanitation. The Council consists of 23 elected and 54 nominated members and an official chairman. The municipality of Raigarh consists of 3 elected and 8 nominated members with an official chairman. The octroi rates are half the rates levied by the Bilāspur municipality.

326. In Khursia, Pusaur and Padigaon the Sanitation Rules framed by the Honourable the Chief Commissioner are in force. In other villages sanitation is looked after by the headmen.

327. The Public Works consist mainly of the construction and repairing of roads and public buildings; about Rs. 16,000 was spent under this head in 1907.

328. The police staff consists of one Inspector, 3 head-constables and 107 constables.

Police.

There are three Station-houses, at Raigarh, Khursia, and Gharghodā respectively, and eight outposts. The proportion of the police to the population is one man to 1561 persons. The cost of the police force was in 1907 nearly Rs. 11,000. The men are all locally recruited.

329. Each *chaukidār* holds rent-free land of from 8 to 12 acres and gets two seers of *dhān*

Chaukidār.

(paddy) from each tenant. In large villages there is also a *jhānkar* or assistant watchman. Altogether there are 609 *chaukidārs* and 370 *jhānkars*.

330. The jail has accommodation for 126 prisoners including 6 females. The average

Jail.

daily number of prisoners for the last 4 years ranges from 32 to 42. The cost of maintenance per head is about Rs. 122 annually. The principal jail industries are carpet manufacture, oil-pressing and rice cleaning.

331. In point of education, the Raigarh State has made a rapid advance. There are at present

Education.

28 schools (including 2 girls' schools) with about 3600 scholars representing about 14 per cent. of the children of school-going age. The girls and low-caste boys are exempted from the payment of fees, and books and slates are supplied to them free of cost. Poor boys, especially those of the low castes, are awarded monthly stipends of four annas each. The English middle school has been raised to the status of a High School and has about a hundred scholars.

332. There are two dispensaries, one at Raigarh and the other at Khursia. The latter was

Medical.

opened in 1906 and named the Womack Charitable Dispensary in honour of Mr. Womack, late Polical Agent, Chhattisgarh Feudatories. At present the dispensaries cannot take indoor patients. The number of persons receiving medical relief in 1907 was 26,512. All sorts of surgical operations are taken in hand, and their number averages 669 annually. The Chief Medical Officer is an Assistant Surgeon, assisted by Hospital Assistants and compounders.

333. Vaccination is compulsory in the State. There are one Inspector and 4 vaccinators. In 1907 about 4459 persons were vaccinated and the expenditure under this head was Rs. 671.

334. The real income and expenditure of the State for the year 1908 was Rs. 1,81,400 and Rs. 2,19,000 respectively. The

chief heads on the receipt side were, land revenue Rs. 70,000, forests Rs. 43,600, excise Rs. 46,700, taxes Rs. 1600, stamps Rs. 11,300, law and justice (courts of law) Rs. 1600, jail Rs. 2700, miscellaneous Rs. 1800, loans and interest Rs. 1200 ; while on the expenditure side the important heads were Government tribute Rs. 4000, allowances and assignments Rs. 49,200, administration Rs. 22,500, forests Rs. 7600, excise Rs. 9500, jail Rs. 5900, police Rs. 12,600, education Rs. 8100, medical Rs. 4600, settlement Rs. 6500, miscellaneous Rs. 12,700, public works Rs. 66,167, loans and interest Rs. 8000.

The year's expenditure was heavier than usual owing to the exceptionally heavy outlay on public works.

SAKTI STATE.

335. The Sakti State lies between $21^{\circ}-55'$ and $22^{\circ}-11'$ N. and $82^{\circ}-45'$ and $83^{\circ}-2'$ E. with an area of 138 square miles. In extreme length and breadth it is about 20 miles either way. The name Sakti, meaning power, has a legendary origin. It is said that once an ancestor of the present Chief, while out hunting in a jungle, noticed a deer pursuing one of his dogs. This led him to believe that the land was 'the land of power', so he named his State Sakti. It is bounded on the north, south and west by the Bilāspur District and on the east by the Raigarh State. Along the north of the State extends a section of the Korbā range of hills, and beneath these a strip of undulating plain of the Chhattisgarh basin tapers to the south. The hilly portion of the State covers a block of 30 villages towards the north and west. There is only one river, called the Barai, and this flows through the town of Sakti.

336. Sakti is situated on the northern rim of the Chhattisgarh basin which includes two geological subdivisions, the lower one quartzite with subordinate bands of shale or slate, and the upper one of shales and limestones occupying the plain to the south. These rocks probably correspond with a portion of the Kadapāh system of Southern India.

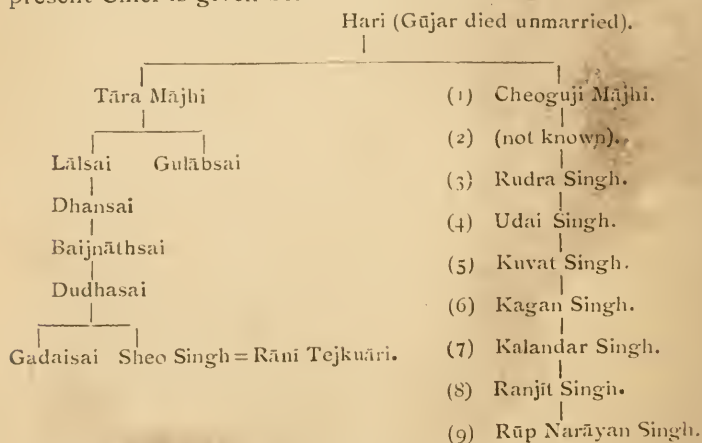
337. The principal forest tree is *Shorea robusta* (sāl); associated with this tree are species of *Butea*, *Dalbergia*, *Pterocarpus*, *Phyllanthus*, *Terminalia*, and *Anogeissus*. The shrubby vegetation includes species of *Grewia*, *Indigofera*, *Woodfordia* and *Zizyphus*.

338. Among wild animals bears, spotted deer and *kotri* are common. Bears are found in the hilly parts of the State. Tigers and panthers are rare. Among birds pigeons are very common.

339. The average rainfall for the past 17 years is 61.77 inches and the climate is very similar to that of Bilāspur.

340. The ruling family are Rāj-Gonds. The legend is that their ancestors were twin brothers, named Hari and Gūjar, who were soldiers of the Rājā Kalyān Shāh of Sambalpur, but they only had wooden swords. When the Rājā heard of this, he determined to punish them for keeping such useless weapons, and in order to expose them, he directed that they should slaughter the sacrificial buffalo on the next Dasahra day. The brothers, on being informed of the orders, were in great trepidation, but the goddess Devī appeared to them in a dream and said that all would be well. When the time came they severed the head of the buffalo with one stroke of their wooden swords. The Rājā was delighted at their marvellous performance and asked them to name their reward. They asked for as much land as would be enclosed between the lines over which they could walk in one day. This request was granted, the Rājā thinking they would only get a small plot. The distances walked by them, however, enclosed the present Sakti State, which their descendants have since held. The swords are preserved in the family and worshipped at the Dasahra.

The genealogical table from Hari and Gūjar down to the present Chief is given below :—



The elder branch of the direct line from Hari and Gūjar ended with Sheo Singh who died without issue. His widow Rānī Tejkuāri adopted Kalandar Singh (a cousin of Sheo Singh) who was recognized as Feudatory Chief. His son

Ranjit Singh succeeded him, but was deprived of his powers in 1875 for gross oppression and attempts to support false representations by means of forged documents, and the management of the State was assumed by the British Government. In 1892 Rājā Rūp Narāyan Singh, the eldest son of the ex-Rājā, was installed as Chief of Sakti on his engaging that he would be guided in all matters of administration by the advice of a Diwān appointed by Government. This restriction was subsequently removed but was re-imposed in 1902.

341. The only place that is of some archæological importance is Gunji, a village situate about 14 miles away from Sakti town, where at the foot of a hill there is a *kund* (or pool of water) called Damaudahrā which obtains its supply of water from the neighbouring springs and is said to be unfathomable. On one side of this pool there is a rock which contains some inscriptions. Mr. Hīra Lāl states that their character is Pāli belonging to the 1st century A. D. Not far off from this *kund* there is a village named Rāinkhoī which is surrounded on all sides by hills. Here, it is said, was the hiding place of the Rājā from the Marāthā marauders.

342. The area and population of the State are respectively 138 square miles and 22,301 persons. The density of population is 162 persons per square mile. There are one town and 124 villages, of which three villages are uninhabited.

A census was taken on four occasions. In 1872 the population was recorded as 8394 and in 1881 as 22,819. This abnormal increase is due to inaccurate enumeration in 1872. In 1891 the population was 25,374. In 1901 the figure was 22,301 showing a decrease of 3073 persons due to the successive famines of 1896 and 1899 and epidemics of cholera of the most virulent type.

343. The climate of the place is fairly healthy and, happily, for the last five years the State has been free from any epidemic disease. Of ordinary diseases, fever claims the largest figure in point of mortality.

344. The people of the State are mainly agriculturists. Except the manufactures of country bangles and tasar silk cloth there

are no indigenous industries. The labouring classes are lazy and will not work if they have a day's stock of food in store.

345. Chhattisgarhi Hindi is the dialect of about 22,000
 Language. persons out of the whole population,
 the rest speaking mixed languages.

346. The major portion of the population are Hindus.
 Religion. There are very few Muhammadans.

The Dasahra festival is observed by the Chief with great ceremony. The special feature of this festival is the worshipping by the Chief of the memorable wooden sword of Hari and Gūjar, the founders of the State. A peculiar custom is also observed on the same day. In the evening the Chief with all his retinue goes to a place outside the town, where the potters have a goat tethered to a tree hidden in the midst of a temporary bush made of twigs and branches of the *sonpān* tree. The *parganias* armed with swords make attempts to behead the goat while the potters retaliate by throwing clods of mud. The winner of the head of the goat then takes it to the Chief for a reward which is always granted. The trunk falls to the share of the potters.

347. The Chief himself being of the Gond caste, his caste
 Caste. claims the largest number, next
 comes the Kawars who were once a
 military class. They assert that they are the descendants of the Kauravas, the opponents of the Pāndavas in the Mahābhārat. There are about 700 Dhobis, but as the people seldom require their professional services, they have taken to cultivation. The aboriginal tribes are the Dhanuhārs and the Dhangar Oraons who speak their own language, Oraon. The Mowārs are cultivators who derive their name from a place called Mūrgarh in the United Provinces whence they migrated in a body because the local Rājā, though he did not belong to their caste, wanted to marry one of their girls.

348. The villages generally stand on elevated ground and
 Social life and customs. consist of a group of untidy mud
 houses with thatched roofs. Well-
 to-do lessees of villages sometimes have two-storeyed houses with tiled roofs and take some trouble in decorating them. The villagers walk about bare-headed. The dress of the

females is just the same as in other parts of the Chhattisgarh plain.

The *newār* cot of a wealthy person distinguishes him from the poor. The people generally cook once a day in the evening and reserve some of the cooked food for their next morning's meal.

349. The only important family is that of Nirmal Singh

Leading families. Diwān whose ancestors are said to have come originally from the

Punjab side. The title of Diwān was conferred on the family by the Rājā of Sambalpur. The villages constituting the Sakti State are said to have belonged originally to the Diwān's ancestors and to have been surrendered by them to Hari and Gūjar.

350. The soil of the State is generally *matāsi* (yellowish

Agriculture. Soils. clay), but black soil is met with in about 10 villages towards the south

and west of the State. The *matāsi* soil grows mainly rice, and the light red soil, known as *bhāta*, grows til and pulses such as urad, mūng and *kulthi*.

351. Out of the total area of 67,046 acres (excluding

Statistics of cultivation. forests) 38,895 acres or 53.52 per cent. of land is under cultivation.

In the forest the cultivated area is 3777 acres. In 1906 the area in holdings (including fallows of 2123 acres) was 47,016 acres against 45,160 acres as shown in 1893. The double-cropped area as recorded in 1906 was 1001 acres.

352. In 1904 rice was produced in 32,029 acres or 82.35

Statistics of crops. per cent. of the total cropped area.

Rice is thus the chief crop of the State. The important varieties of rice are *parewā*, *kantha selā*, *haslo*, *baikoni*, *bhirkud* and *jhili*. *Jhili* is the best rice but is not grown largely. *Parewā* is the most common rice. The broadcast system of sowing is generally followed, while the system of transplantation is unknown. Under the local *lei* system, land is thoroughly cultivated before the rains. Rain water is then allowed to collect. When the soil has become perfectly muddy, rice is sown. The seed capacity of an acre is 60 lbs. on the average, and the outturn is ten times the quantity sown. The sugarcane crop covers an area of 103 acres only. By the introduction of iron sugarcane

mills the State has endeavoured to give an impetus to the cultivation of this crop. The spring crops are unimportant. The people depend a good deal on the mahuā (*Bassia latifolia*) flower as a source of food. There are about 34,000 mahuā trees standing in the villages of the State.

Irrigation. 353. Irrigation in the State is carried on chiefly from tanks. It is locally called *chhāpa*.

354. Cattle are not systematically bred in the State. They are nearly all imported and sold at the market held weekly at the headquarters town, Sakti. The sale is so extensive that the income from this, at the rate of $2\frac{1}{2}$ pies per rupee of the sale proceeds, amounted in 1907 to Rs. 1034. The milch cattle are of poor quality, for a cow only gives half a seer and a she-buffalo $1\frac{1}{2}$ seers of milk in a day. Consequently *ghī* has to be imported from outside the State.

Loans. 355. Prior to 1895 the State did not grant any loans for agricultural improvements. In 1895 about Rs. 2930 had to be advanced for that purpose. In 1896 and 1900 the State, having run short of funds, had to borrow from the British Government and distributed about Rs. 21,587 among the agriculturists, of which amount Rs. 1121 has yet to be recovered. The interest levied thereon was at the rate of $12\frac{1}{2}$ per cent. per annum, but it had to be remitted under orders of the British Government owing to the famines. The cultivators are for the most part poor.

Prices. 356. Since the advent of the railway the prices of food-stuffs have been practically doubled.

Wages. 357. An ordinary agricultural labourer gets R. 0-2-6 per day. A female gets from 3 to 4 rupees per month. Field labourers are always paid in kind. A farm-servant gets an advance of from Rs. 10 to 15 and 15 *khandis* of paddy as a loan repayable without interest after a year. Besides this he gets $1\frac{1}{2}$ to 2 seers of paddy daily. In some cases the master cultivates an acre of land at his own cost and the servant takes the harvest. A village watchman is paid 15 seers of paddy per plough or 3 seers of paddy per rupee of rental.

358. The only indigenous industries that are of any importance are *kosā* and cotton cloth weaving and the manufacture of bamboo baskets or mats.

359. The Bengal-Nāgpur Railway traverses the State for about 9 miles and the headquarters town Sakti is provided with a station, but mail trains do not stop at it. The advent of the railway in 1891 undoubtedly gave a considerable impetus to local trade. The chief exports are paddy and mahuā, while cloth, yarn, urad, *arhar*, salt, sugar, wheat, gram, spices, *ghī* and kerosine oil are the chief imports.

360. There are about $52\frac{1}{2}$ miles of roads in all, of which 3 miles are first class, 9 miles second class and the rest third class.

361. The State forests are not of an important character. One hardly meets with any valuable timber. The revenue is chiefly derived from the people from commutation fees, sale of bamboos and export duty on minor forest produce.

362. No investigation has been made into the mineral resources of the State.

363. The bulk of the irrigation being from tanks, the agriculturists have to depend greatly upon the rainfall, failure of which is always the cause of famine. Within three decades the State has had to cope with scarcity five times. The State funds hardly leave any margin to meet any such exigencies and as a matter of course the Government advances money for the relief operations.

364. On the subject of Land Revenue settlement Mr. Chapman in a note has stated as follows :—‘The original system of settlement appears to have been to lease out the villages for a period of 3 years. The State demand was fixed with reference to the ryoti rental of the village. No limit was assigned to the area of *sīr* land held by the *gaontia*; *nazarāna* was demanded from all *gaontias* when a village was leased out or a lease renewed. The

‘ amount was fixed generally with reference to the condition of the village and of the *gaontia*. The land revenue was payable in two instalments in Māgh (January) and Asārh (June).

‘ Benevolences were levied by the Feudatory Chief from the *gaontias* when there was a marriage in his family or when he purchased a horse or elephant. At the Dasahra a *tika* of one, two or three rupees was presented to the Chief according to their position by *gaontias*, well-to-do tenants, merchants and officials. A summary settlement of the State was made in 1893 for a period of 5 years. The villages were demarcated and *khasrās* and tenants’ *parchās* were prepared on the spot. The method of enhancing rents was based on acreage soil rates. Ryot-wāri abstracts were prepared for each village showing the area of each class of soil in each holding. In fixing the State demand the general rule was to take 80 per cent. of the village assets.

‘ The result of this assessment was to enhance rents from Rs. 11,926 to Rs. 14,154 and revenue from Rs. 13,364 to Rs. 16,746. Cesses were levied at one anna per rupee of revenue for roads, schools, post and patwāri fund, jointly yielding Rs. 1046 per annum. The area of *sir* land was limited to 20 per cent. of the cultivated area and the rest of the land held by the *gaontia* was recorded as *khudkāsht*. The protected status was conferred on 67 *gaontias* in 1887. The Rāwat, the Dhobi, the Nai hold rent-free service land varying from 5 to 12 acres. According to the terms of the *‘wājib-ul-arz* *gaontias* are entitled to the free use of their tenants’ plough cattle twice a year, once in Asārh and once in Kunwār. The summary settlement of the State expired in 1895 but the Feudatory Chief failed to take any steps towards revising it.’ In 1904 a revised summary settlement was taken in hand and completed in 1906. The State demand according to this settlement was Rs. 22,185 including cesses. The current settlement has been fixed for ten years, and will expire on the 30th June 1916.

365. The present Chief has to be guided in all matters of

General Administration. Administrative Control.	administration by the advice of a Diwān appointed by the Govern- ment. The relations of the State with Government are in charge of a Political Agent, under
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the supervision of the Commissioner, Chhattisgarh Division. The Diwān exercises the power of a District Magistrate in criminal work and has jurisdiction up to Rs. 1000 in civil cases.

In 1865 the Chief received a *sanad* conveying to him the assurance that, on failure of natural heirs, the British Government would recognize and confirm any adoption of a successor made by himself, or by any future Chief of the State, that might be in accordance with Hindu law and the customs of his race. Subsequently the Chief executed an acknowledgment of fealty by which he undertook to respect and maintain all rights within his territories, to attend to the prosperity of his ryots, to the strict administration of justice, and to the effectual suppression of crime ; to refer to such British officer as the Chief Commissioner might appoint any sentence of death or of imprisonment for more than seven years before he punished the offender; to allow British officers to pursue in his territory any persons who have committed offences in British territory, or criminals from British territory, and to render every assistance in capturing and delivering up such fugitives ; to represent to a British officer the case of any person who has committed an offence in his territory and fled to British or other territory, in order that the offender may be given up ; to pay an annual tribute punctually and give assistance towards settling the amount payable when the tribute is from time to time revised ; to levy no transit dues within his jurisdiction ; to give his subjects no cause of complaint against injustice and to dispose equitably of any complaints against his subjects which may be referred to him by British officers ; to obey such instructions and accept such advice as the Chief Commissioner or his officer shall give him ; to conform and cause his subjects to conform to such forest regulations as the Chief Commissioner may be pleased to prescribe. The Chief also admits that if at any time, through the misconduct of himself or his successor, the State should fall into great disorder, or great oppression should be practised, the Chief, who is responsible, shall be liable to forfeiture of his governing powers. He also undertook to depute a Vakil to be in attendance at the Court of the Deputy Commissioner, Sambalpur, or at any other court where the Chief Commissioner from time to time might direct.

The hereditary title of the Chief is Rājā and he is not entitled to a salute.

366. Patwāris were first appointed in 1899. The present staff consists of five patwāris, one Land Record Staff. Revenue Inspector and one Superintendent of Land Records.

367. The civil suits outnumber the criminal cases. Serious crimes occur very rarely. The following British laws are followed in the disposal of judicial business in the State as far as may be :—

Litigation and
Crime.

1. The Indian Penal Code.
2. Criminal Procedure Code.
3. Civil Procedure Code
4. Evidence Act.
5. Court Fees Act.
6. Limitation Act.
7. Police Act.
8. Excise Act.
9. Forest Act.
10. Stamp Act.
11. Cattle Trespass Act.
12. Extradition Act.
13. Gambling Act.
14. Legal Practitioners Act.
15. Registration Act.
16. Arms Act.
17. The Oaths Act.

368. There are altogether 19 licensed liquor shops and one opium and *gānja* shop. The consumption of *gānja* has apparently, but not really, increased because the cultivation of the drug has been stopped in the neighbouring State of Udaipur and illicit importation has ceased. Opium and *gānja* are now obtained from outside the State.

Sanitation.

369. In the villages sanitation is looked after by the village watchman and in the town by the State.

Public Works.

370. Annually a sum of Rs. 8000 to 10,000 is spent under this head, and the headquarters town has been provided

with good public buildings including a dispensary, market, guest house, court house and jail. A new palace for the Chief is under construction.

371. The police force consists of one Sub-Inspector, two head-constables, one lance head-constable and 14 constables. There is only one police Station-house and that is at the capital. Most of the staff are locally recruited.

372. The jail provides accommodation for 20 male and 6 female prisoners. The daily average number of prisoners for the last four years has never exceeded seven.

373. The State is very backward in point of higher education. There are 8 primary schools with 9 feeder schools attended by about 850 scholars representing 25·6 per cent. of the children of school-going age. The annual expenditure under this head is about Rs. 1755.

374. There is only one dispensary. It is in charge of a Hospital Assistant assisted by a compounder. The average daily number of persons receiving medical help is 43. Only minor surgical operations are attempted.

375. There is only one vaccinator for the interior parts of the State. In and about the headquarters town the Hospital Assistant does the vaccination. As a rule the people are averse to vaccination.

376. The total real income and expenditure of the State for the year 1908 were Rs. 50,000 and Rs. 47,000 respectively. On the receipt side the chief heads were land revenue Rs. 24,200, forests Rs. 9000, excise Rs. 10,300, stamps Rs. 1000, law and justice Rs. 1500, miscellaneous Rs. 4000, while on the expenditure side the principal heads were Government tribute Rs. 2200, allowances and assignments Rs. 9800, administration Rs. 4200, forests Rs. 1000, excise Rs. 3000, jail Rs. 1300, police Rs. 2000, education Rs. 1600, medical Rs. 1000, settlement Rs. 2300, miscellaneous Rs. 1500, public works Rs. 10,900, loans and interest Rs. 5200.

SARANGARH STATE.

377. The Sārangarh State lies between $21^{\circ}-21'$ and $21^{\circ}-45'$ N. and $32^{\circ}-56'$ and $33^{\circ}-26'$ E. with an area of about 540 square miles. It is bounded on the north by the Mahānadi and the Chandarpur zamīndārī; on the south by the Phuljhar zamīndārī; on the east by the Bargarh tahsil of the Sambalpur District; and on the west by the Bhatgaon and the Bilaigarh zamīndārīs in the Raipur District. The headquarters, Sārangarh, is 32 miles from the Raigarh station on the Bengal-Nāgpur Railway.

Boundaries and physical features.

Its name signifies a bamboo fort, *sārang* meaning bamboo and *garh* a fort. Prior to the advent of the Gond Chiefs the name of the place was Sārangpur as is gathered from a manuscript history of the Phuljhar zamīndārī. The termination *garh* meaning fort was substituted probably when the first Gond Chief settled there.

The country is generally level. There are however a few ranges of hills. The longest range runs from north to south dividing the State into two parganas, Sārangarh and Saria. Saria was granted to the Rājā of Sārangarh by the Rājā of Sambalpur in the year 1688 A. D. This pargana is important as a rice-producing tract. All over the State are found circular mud forts surrounded by ditches which are said to have been put up by the Bhainā Rājās who settled here before the Gond Chiefs. There are no rivers running through the State and the drainage of the whole State flows into the Mahānadi through three streams running from south to north. There are no large forests here.

378. The greater part of the State is occupied by the ancient sedimentary series of the Chhattisgarh basin. It consists of two divisions, a lower one consisting principally of strong quartzites with intercalated subordinate bands of shale or slate forming the hill ranges of the main area, and the upper

Geology.

[illegible]

ii a

[illegible]

ii b

[illegible]

subordinate division of shales and limestones occupying the low ground in the neighbourhood of the Mahānadi. These rocks appear to correspond with a portion of the Kadapah formation of Southern India. The underlying archæan gneiss is found out-cropping in the south-east corner of the State. Lateritic soil occurs over the plain near the Mahānadi.

379. The important forest trees are *bīja* (*Pterocarpus Marsupium*) and *sāj* (*Terminalia tomentosa*) which are found in abundance in the forests. Here and there in the forests may be found *khair* (*Acacia Catechu*), *bhira*, *tendū* (*Diospyros melanoxylon*), *bhelwān*, *aonlā* (*Phyllanthus Emblica*), *mahuā* (*Bassia latifolia*), *harrā* (*Terminalia Chebula*), *kaherā*, *kamhār*, bamboo (*Dendrocalamus strictus*) and *chār* (*Buchananium latifolia*). In the open country teak is rare. But the following trees are commonly found :—*Mahuā* (*Bassia latifolia*), *babūl* (*Acacia arabica*), *ber* (*Zizyphus Jujuba*), *bur* and *pīpal* (*Ficus indica*), *nīm* (*Melia indica*) and *bel* (*Aegle Marmelos*).

Among creepers *chanaor*, *bansili*, *siar* and *parknār* are worth mentioning. *Suklā* grass is the only variety that is available throughout the country.

380. Among wild animals tiger and panther are few. In 1903 a man-eating panther was killed. Wild animals and birds. Deer are never found in Sārangarh. Among birds green pigeons are plentiful especially in the fruit season.

381. The rainfall is registered at the headquarters town Sārangarh. The average fall is between 40 and 50 inches. The temperature is said to vary from 116° to 60° F. but no record has been kept. The climate is generally unhealthy.

382. The tradition is that the Sārangarh Chief's family came originally from Lānji in the Bhandāra District but this is doubtful.¹ Sārangarh became a dependency of the Ratanpur Rāj in return for assistance rendered to Raghuji Bhonsla of Nāgpur when the latter was attacked on his way to Cuttack by the people of Phuljhar at the Singorā pass, and

1. Vide Bālāghāt District Gazetteer, Vol. A, p. 48.

burial place, but Vishwanāth Sai agreed to give a plot of land for the grave, and Elliot was buried at Saler¹.

The tomb is still in existence and is kept in order at the cost of the British Government. For this act of generosity the Sārangarh Chief was presented by the Governor-General with an elephant and a dress of honour. In 1781 Vishwanāth Sai received a *sanad* awarding him the Saria pargana consisting of 84 villages in recognition of the military service rendered by him to Rājā Jait Singh of Sambalpur. Vishwanāth Sai also received as presents from Nāna Sāhib of Nāgpur an elephant, a horse with full saddlery, a drum and a mace, for service rendered to him on several occasions. He died in 1808 and was succeeded by his son Subhadra Sai who ruled only for 7 years. His two sons Bhikam Sai and Tikam Sai followed him to the grave one after the other leaving no male issue. Their uncle Gajrāj Singh then ascended the *gaddi*. Sangrām Singh, son of Gajrāj Singh, succeeded in 1830 and ruled for about 42 years. Rājā Sangrām Singh was the first of the family to be recognised as a Feudatory Chief by the British Government. The Chief received an adoption *sanad* in 1865 and in 1867 a *sanad* defining his status as a Feudatory Chief. Under the *sanad* the Chief was permitted to administer his State subject to prescribed conditions. He has full powers, criminal, revenue and civil. In criminal cases however, should any sentence of death be passed by the Chief, he must send the case, before carrying out the sentence, to the Commissioner of the Chhattisgarh Division, or such other officer as shall be nominated by the Chief Commissioner, for confirmation. The Chief is under the direct political control of the Political Agent, Chhattisgarh Feudatories, and general control of the Commissioner of the Chhattisgarh Division as regards all important matters of administration. He cannot levy transit dues on grain, merchandise or any article of commerce passing through his State. Rājā Sangrām Singh died

¹ The tomb bears the following inscription:—"To the memory of Alexander Elliot, Esquire, who having been selected at a very early period of life for the execution of an important commission at the Court of Nāgpur, died of a fever at this place on the 12th September 1778, aged 23 years, this monument which covers his remains was erected in testimony of his virtues and of the loss which the State has sustained in his death by order of the Governor-General of Bengal."

in 1872 and was succeeded by his son Bhawāni Pratāp Singh, who was only 10 years of age. The State was managed by his mother and his cousin Lāl Raghubar Singh. In 1878 owing to the gross mismanagement of the State it was taken under Government management. In 1885 Rājā Bhawāni Pratāp Singh prayed to be granted the full powers of a Feudatory Chief. His request was rejected as he was reported to be unfit to administer the State. The temporary management by the British Government was therefore continued. In 1889 Rājā Bhawāni Pratāp Singh died. He was succeeded by his cousin Raghubar Singh, father of the present Rājā, Jawāhir Singh, born in 1888. The State is administered by a Native officer as Superintendent under the control of the Political Agent.¹ It does not maintain any military force and the Chief is not entitled to a salute.

383. As to antiquarian remains the only relic that is of any importance at Sārangarh is the temple of Samleshwari Devi which is said to have been built in the year 1692. It stands close to the Rājā's palace. The oldest temples are at Pujāripālī near Saria where there is also an inscription. A copper-plate inscription of the Sharabhapur kings belonging to the 8th century is in the possession of the Rājā.²

384. The area and population of the State are 540 square miles and 79,900 persons respectively. According to the census of 1901 the density of population is 147 per square mile. The hilly tracts of the State on the south and south-west bordering the Phuljhar zamīndārī and the Sambalpur District are sparsely inhabited, but elsewhere the population is dense. The State contains one town and 455 inhabited villages. The town of Sārangarh contains 5227 inhabitants. No village has a population of 1500 and only 3 (Saria, Sānkra and Deogaon) touch 1000.

385. The villages generally stand on high land and the houses are mud built with thatched roofs. These are cool and comfortable but dangerous in the event of a fire. Owing to the

¹ Since the above was written, Rājā Jawāhir Singh has been installed as Feudatory Chief on November 3rd, 1909.

² See *Ēpi. Indica*, Vol. IX, page 281.



Bemrose, Collo., Derby.

TEMPLE OF MAHAPRABHU FROM EAST, PUJARIPALI,
SARANGARH STATE.

present cheap rates of limestones and tiles in the State the people are now beginning to erect more permanent and substantial dwellings.

386. A census of the State has been taken on four occasions since 1872. The census of 1901 showed a decrease of 3310 persons which may be ascribed to the famine of 1899 and an epidemic of cholera in 1897. During the previous decades there was however a steady increase, mainly to the absence of epidemics of a severe type.

387. A large number of people from the adjoining British Districts of Sambalpur and Bilāspur and from the Feudatory State of Raigarh and the Phuljhar zamindāri have settled at Sārangarh for purposes of trade and service.

388. The record of births and deaths during the years from 1901 to 1906 is shown below :—

Vital Statistics.

Years.	Births.	Deaths.
1901	2099	1365
1902	3560	1387
1903	3222	1339
1904	3592	1706
1905	3474	1913
1906	3871	1570

The above figures show that the birth-rate was in each year in excess of the death-rate.

389. During the last six years the State may be said to have been altogether free from cholera. The years 1903 and 1904 only record two and four deaths from the disease. Of the other epidemic diseases small-pox puts in an appearance almost every year. The highest mortality from this disease (90 deaths) was recorded in 1901. Proper attention is being paid to vaccination. Of the ordinary diseases fever is responsible for the largest number of deaths, the average ratio per mille for the last five years being 19. In 1905 the mortality from fever was recorded at 1878. Bowel complaints are common in the hot weather when the water-supply gets low, ophthalmia at the beginning of the rainy season, and skin diseases, such as ringworm and itch, all the year round.

390. The prevailing languages are the dialect of Hindi known as Chhattisgarhī or Laria, and
 Language. Uriyā. Nearly 73 per cent. of the population speak Chhattisgarhī Hindī which is akin to Bagheli, and about 24 per cent. Uriyā. The rest speak their caste dialect, such as Dhāngri, Turi, Kudā, etc. The Gonds and Binjhawārs in this State speak Chhattisgarhī Hindī.

391. The major portion of the people are agriculturists.
 Occupation. The only industry of note is weaving. *Kosā* silk and coarse cotton cloths are produced by the Koshtā class, the former for export and the latter for local wear. There is no distinct carpenter class. The cultivators prepare the woodwork for their instruments and houses themselves. There is very little demand for leather work, as three-fourths of the people never wear shoes. The consequence is that very few of the local Chamārs know their hereditary calling.

392. Hindus constitute 98 per cent. of the population and Animists 1 per cent. Of Muhamadans there are very few and of Christians none. The Rāj-Gonds have adopted Hindu customs and ceremonies entirely, and wear the sacred thread. Būrha Deo is the god most generally venerated by Gonds and Rāwats. Except *madār* leaves and black goats all offerings are acceptable to him. Banjāri is a deity whose good services are sought by those desirous of a safe journey through a forest. One Baigā Kewat is worshipped on the road to the fort. Tradition has it that he found the site and recommended it to his Rājā, because he saw a hare beat off a dog there and thought that there must be peculiar virtue in a spot which produced such a powerful and plucky breed of hare. The Rājā approved of the site and, after building his fort there, sacrificed Baigā and buried him in the approach to the fort. Hanumān is found enshrined in every village and a large number of other gods and godlings are venerated. The practice of *satī* has of course long ceased but is recalled by three days' worship in the month of Kunwār. The usual Hindu festivals are observed. The agricultural year begins on Akshaya Tritiya (Baisākh Sudī 3) in April-May, when new tenants are given leases and farm-servants are engaged. Betrothals are also generally arranged at this time. Hareli



Bemrose, Colln., Derby.

TEMPLE OF KEVATIN FROM SOUTH-EAST, PUJARIPALI,
SARANGARH STATE.

is another important day for agriculturists. It occurs in Sāwan. The plough and the village tools are worshipped and farm-servants are feasted. For the village urchins it marks the beginning of the stilt-riding season. The Rath-yātra, when the image of Jagannāthji is taken out in its car, the Nāgpanchamī, the Dasahra, the Diwāli and the Holi are all generally observed. The Polā festival is not so important as it is in the Nāgpur country, but newly married girls go to stay with their parents then and return to their husbands at Diwāli time.

393. Brāhmans (1300 or 1·6 per cent.) are divided into

Caste. Kanaujia and Utkali. The Kanaujia

Brāhmans hail from the United

Provinces and the Utkali from Orissa. The Agharias (5488 or 7 per cent.) belong to the agricultural class. Most of them are *gaontias* or lessees of villages. They are a most intelligent class, skilful agriculturists and very devoted to their lands. The Agharias are said to have come from Agra and hence their name. Originally they were Rājputs and their features and complexion bear testimony to this. There are two stories current as to their traditional history. Some say that their ancestors, who were three brothers, did not obey the king of Delhi who thereupon ordered their execution. One of them managed to escape and fled to Orissa. Another story runs that all three brothers escaped to Orissa and took service in the Orissa king's army. To test them as to their caste the king placed before them two sword sheaths, saying that one contained a sword and the other a bullock goad and asked them to choose between them. The three brothers selected the sheath containing the goad, the result being that they had to part with their sacred thread and become ploughmen. They marry their children at a very tender age, between 5 or 6 years, and as a rule in the month of Māgh or Phāgun. Widow-marriage is not prohibited among them. They eat fish and flesh but do not drink liquor. The Ahirs or Rāwats (7049 or 8 per cent.) generally act as menial servants, but some of them graze and breed cattle, and sell milk, curds and *ghī*. The Binjhawārs (5812 or 7·3 per cent.) are another caste of people who mostly live in the jungles. They derive their name from the Vin-dhya mountains which they claim to have been their original

home. Contrary to the ordinary Hindu custom a marriage among them takes place at the bridegroom's house instead of at the bride's. Tattooing on the feet of a Binjhwar female is extremely essential else she is out-casted. The Chamars (6066) constitute about 7·6 per cent. of the population. They are mainly agriculturists and are often of criminal propensities. The most impure caste among the Hindu population is that of Gāndas. They are numerically very strong. One sect, the Prabhua Gāndas, permit marriage within the prohibited degrees contrary to the Hindu law. Even brothers are permitted to marry their sisters. The Mālis (gardener class) originally came from Oudh. They are subdivided into Bhūt Māli and Rajendi Māli. The Kalārs came from Nāgpur. The Gonds (3065 or 4 per cent.) have two sub-tribes, Rāj-Gonds and Dhur Gonds. They do not require any Brāhmins to preside over any religious ceremonies. Pankās (4126 or 5 per cent.) are low caste Hindus. They worship Kabīr, and hence they are called Kabīrpanthī. Adultery on the part of females with one of the castemen is not looked upon by them as disgraceful. Koltās (4006 or 3 per cent.) are said to have sprung from the Kol family and are reckoned as high caste Hindus. They speak Uriyā. Sawarās are an aboriginal tribe of whom mention is made in the Sanskrit literature of the Vedic age. Their number is larger here than in any other of the Chhattisgarh States. They have two subdivisions, Lariyā and Uriyā. A section of the Uriyā Sawarās are very particular about the marriage of their girls being performed before they attain the age of puberty; for according to them a girl can be married after puberty under the widow-marriage rules only. For this reason, whenever the Sawarā girls are not married in the ordinary way within the prescribed age, a formal ceremony is gone through in which an arrow figures as the husband. After the ceremony is over this arrow is thrown into a river. The girl thus becomes a widow and can be married as such. The Sawarā has a great reputation for sorcery—*Sawarā ke pānge, Rāwat ke bāndhe*, i.e., neither the man bewitched by a Sawarā nor the bullock tied by a Rāwat can escape. Their charms called *sābari mantras* are said to be specially efficacious in appeasing the spirits of persons who have died a violent death. Telis (4052 or 5 per cent.) are an intelligent

class. They are either Uriyā or Lariyā. The distinctive feature between the females of the two classes is that a Lariyā woman wears glass bangles on one arm and bead bangles on the other, whereas the Uriyā Telins do not observe any such distinction.

394. There is nothing very distinctive in the customs relating to births, deaths and marriages. Marriages are generally celebrated at an early age. The girl's age should not exceed 10. The villages often consist of two rows of houses, one on either side of a broad road running between them. Hardly any wells are found, and where there is one its water is never drunk. Every village has one or more tanks. In the hot season water is obtained by digging in the beds of the streams which dry up. The *gaontias* and well-to-do tenants possess substantial houses with thatched or tiled roofs and wooden doors. Less prosperous tenants have houses with bamboo *tattīs* to serve as doors.

395. The staple food is rice. In the absence of *arhar*, which is not grown here, mūng and urad are used by wealthy persons. Only the well-to-do get *ghī*, but til (*sesamum*) oil is freely used with vegetables. Parched mahuā is used as a sweet after meals. The forest folk eat young tamarind leaves and bamboo shoots and many sorts of leaves and fruits.

396. Villagers generally go about bareheaded. The women seldom wear a *dhotī* reaching lower than their knees. The men wear a *dhotī* and another piece of cloth flung over their shoulders. The people have few dances. Kunbīs and Telis perform a dance (*damdhor*) in which the dancers move backwards and forwards clashing sticks together. The Rāwats at Diwāli time dress themselves with peacock feathers, strings of *cowries* and hollow brass anklets and go round the place dancing. The Gonds and horse-keepers have a song and dance called *karmā* in which both men and women take part answering each other; liquor flows freely and the songs are distinctly broad. Cricket, hockey and tennis are being encouraged in the town as the young Chief, Rājā Jawāhir Singh, himself is a keen athlete.

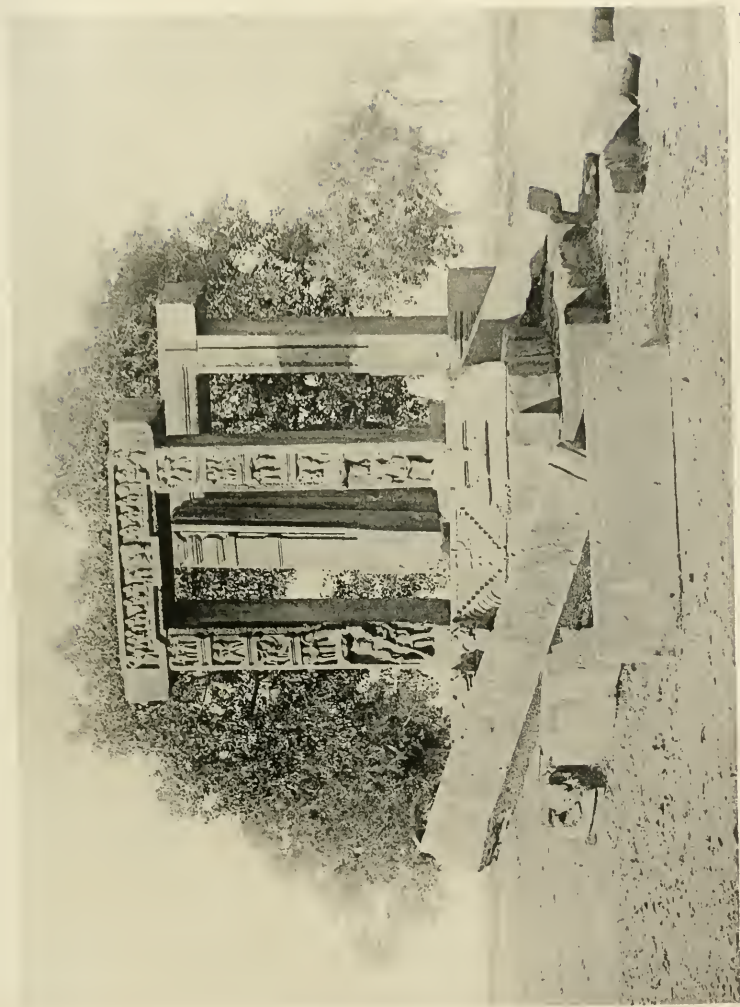
397. The important families belong to the Gond, Koltā and Agharia castes. There are Leading families. two zamindāris, Dongripāli and Karanpāli, the former consisting of 19 and the latter 12 villages, owned by Chandra Singh and Lālu Pargania respectively. They have no right over any forests in their villages.

398. The prevailing soil is a yellowish clay, often Agriculture. containing an admixture of sand, Occupied and unoccupied area. known as *matāsi*. It is the rice land *par excellence*. Urad, mūng, cotton and hemp are grown on the alluvial soil, known as *kanhār*, or on the light red soil known as *bhūta*. Rich black soil is seldom found, and spring crops are therefore not much grown. In the Saria pargana three grades of *matāsi* soil are recognized. The following table will show the figures of the cultivated and waste land areas at various settlements :—

Settlement.	Occupied Acres.	Under crop Acres.	Waste land Acres.	Double-cropped Acres.
1888 ...	128,822	.....	.....	.....
1904 ...	162,224	131,755	30,473	251
1906 ...	162,691	141,303	21,488	3,764

Fields are classed according to their positions either as *bahāl*, *berua*, *māl* or *āt*. *Bahāl* is low-lying land which receives the drainage of a considerable area, perhaps a mile or more. *Berua* is a low-lying land of small area. *Māl* is level land embanked on all sides. *At* is high-lying land without an embankment. *Bahāl* is considered the most favourable position.

The area under crop at the last settlement was 137,751 acres out of a total area of 216,502 acres. The occupied area contributes therefore 75 per cent. and cropped area 81 per cent. of the total. The new fallows were 25,547 acres or 16 per cent. and fallows for more than 3 years were 4926 acres or 3 per cent.



Bemrose, Colln., Derby.

DOORWAY OF RUINED TEMPLE OF RANJHULA, PUJARIPALI, SARANGARH STATE.

399. Rice is by far the most important crop, and covers over 112,000 acres, an area more than 12 times as large as that under urad-mūṅg which is next in popularity. The oilseeds til (*sesamum*) and linseed appear to have gained in popularity of late years, and so has *san*-hemp, while kodon has given way and now covers 2000 acres only instead of nearly 8000 in 1904. Sugarcane is grown nearly in every village but in small areas only. The Sārangarh cultivators, particularly the Agharias and Koltās among the Uriyās, are clever and industrious. They are always ready to spend money on tanks and embankments for the benefit of their fields and show much ingenuity in collecting and distributing the water.

They recognize many varieties of rice, which are broadly divided into three classes, early, middle and late. The early division, grown on unembanked high-lying land ripens in about two months; the middle division grown on embanked fields comes to hand in October, and the late crop on the best lands is harvested late in the year. The rice crops seem to escape damage by wild animals but sugarcane, juār and maize often suffer severely from wild pigs and bears. Rice is grown in four ways. (1) It is sown in June before the monsoon sets in and allowed to lie until the moisture makes it sprout. (2) It is sown broadcast after the first rain and ploughed in. This is known as *batāi*. (3) The field is allowed to fill with water. It is then drained, ploughed and cleaned of weeds. The seed is soaked for 24 hours in water and then put in a warm place. The heat makes the seed sprout and it is then sown in the field prepared for it. The plants are later thinned out by ploughing when the field has again filled with water and the plants are about a foot or eight inches high. This ploughing is known as *biāsi*. (4) The seed is sown in a nursery in June. The field is well ploughed and kept full of water for a month. It is then drained and ploughed and the seedlings from the nursery are planted out. This system gives the best results and the crop has not to be reploughed.

Manure, chiefly village sweepings, is freely used for rice and sugarcane.

400. The locally bred bullocks are small and are unsuited for heavy work in the rice fields. Cattle and diseases. Prices range from Rs. 20 to Rs. 40.

A few trotting bullocks are imported at Rs. 100 to Rs. 200 per pair. Buffaloes are used for heavy ploughing and cart work. Cattle are not generally stall-fed, and get little but straw and grass with a very little salt to eat. There are a large number of goats or sheep, kept generally by Gonds. The wool is not used nor is the dung kept for manure.

The common diseases that affect the cattle are foot-and-mouth disease, rinderpest, cow-pox and sometimes anthrax.

401. There are only two cattle marts in the whole State,
 Cattle marts. held weekly one at Sārangarh and
 the other at Gar where however the

sale is not very great.

402. Loans are given by the State to those who desire to
 effect improvements in their hold-
 Loans. ings. The construction of irrigation
 tanks or channels or embankments are the most common
 improvements. Such loans are however not in great request.
 Many of the *gaontias* are sufficiently well-to-do to finance
 themselves and their poorer neighbours. Loans are also
 given to cultivators for the purchase of seed and bullocks.
 The demand varies with the nature of the season and the
 state of credit. As a rule cultivators prefer to borrow from
 their *gaontia* or moneylender at a fairly high rate of in-
 terest and keep in with him, rather than go to the State
 treasury and take a loan at $6\frac{1}{4}$ per cent. Although the
gaontias have no proprietary rights they seem to have good
 credit. The tenants are virtually in the position of occu-
 pancy tenants in the *khālsa* and they too are able to raise
 enough money for their needs without difficulty.

403. Rice is the staple food in the State. It was sold at
 one rupee per maund before the
 Prices. advent of the railway. But now the
 rate is 12 seers a rupee. Agriculturists have benefited
 greatly by the rise. Wheat and gram are grown in small
 quantities only and are not often in the market. *Gur* sells
 for 8 seers a rupee and *kurkutch* 7 pice a seer. Milk can
 be had for 16 seers a rupee in the town. It is not sold
 in villages. Grass is obtained free from the forests. A
 cartload of firewood goes for two annas. Timber is rated at
 Rs. 10 per hundred poles and bamboos at Rs. 3 a hundred.

404. Formerly wages used to be paid in kind, but since the opening of the Bengal-Nāgpur Railway the prices of food grains have gone up and necessitated payment in cash. Payment of wages in kind is still in force to some extent among farm-servants. An ordinary cooly gets 2 to 3 annas a day and a syce 2 to 3 rupees per month. Ordinarily farm-servants and labourers are not so well off as they were in the days of universal payment in kind. Farm-servants are usually paid from 25 to 30 rupees per annum. Their services are specially requisitioned in April and May. Labourers get from 2 to 2½ annas a day during the weeding and harvest seasons. In the off seasons, *gaontias* and the bigger tenants employ them in excavating tanks and making embankments. Many of these labourers have recourse to forest produce and live thereon.

The village servants such as the Chaukidār (village watchman), Baigā (chaukidār's assistant), Rāwat (water carrier), Lohār (blacksmith) and Dhobi (washerman) are granted rent-free lands at the time of the settlement for the services rendered by them. Other servants usually get their customary wages in grain besides small presents on ceremonial occasions.

405. The State cannot boast of many indigenous industries. Tasar and *kosā* cloths are manufactured by the Koshtās. The Mehrās weave cloth of coarse texture, buying yarn from the mills. *Nerwār* is prepared in the jail. Rope manufacture receives some attention.

406. Certain local weights and measures prevail throughout the State except at Sārangarh town, where standard weights and measures are used. The local measures of grain are :—

2 <i>bhurkars</i>	=	1 <i>man</i>
2 <i>mans</i>	=	1 <i>seer</i>
2 seers	=	1 <i>kath</i> or <i>tāmbi</i>
20 <i>tāmbis</i>	=	1 <i>khandī</i>
10 <i>khandīs</i>	=	1 <i>gonā</i>
8 <i>gonās</i>	=	1 <i>pudug</i>

(used in Saria pargana).

A *khandī* when used in payment of wages is 20 seers. For other purposes it is 40 seers.

The measure for *ghī* is as follows :—

40 tolās	=	1 <i>charu</i>
10 <i>charus</i>	=	1 <i>khandi</i>

For oil different measures are used, as for instance the *athāli* which is equivalent to 2 seers, and the *adhelū* equal to one seer. The weight of 2 tolās is equal to one *karsi*; two *karsis* make one *pāb*; 5 *pābs* make one *phuli*, and 12 *phulis* make one *paserī*; and a *paserī* is equivalent to 3 seers.

407. The chief exports are rice, gram and hemp. Tasar

Trade. silk and forest produce such as mahuā are occasionally exported.

Betel leaves are also grown for export. Sugar, salt, kerosine oil, mill-made cloth and yarn, spices and metals are the chief imports.

408. There are no first-class roads, but from Sārangarh

Communications. second-class roads radiate to Raigarh, Bilāspur, Saraipāli and

Sohelā. Raigarh on the Bengal-Nāgpur Railway is the nearest railway station (32 miles from Sārangarh). The Saria pargana traffic goes to Sūrajpurā in Raigarh. The rest of the State sends its produce to Raigarh or Khursia station. The whole State is cut off from the railway by the Mahānadi river and traffic is also hampered by the Mānd river which has to be crossed on the road to Raigarh. In the open season it is intended to maintain a track and a bridge across the Mahānadi river in addition to the present boat ferry. This will be a great boon to the people. The carts in this State are rather small vehicles with solid wheels and are drawn by a pair of bullocks or buffaloes. Some of the merchandise is still carried by Banjārā caravans, but carts have to a great extent displaced pack bullocks.

409. The State forests cover an area of 202 square miles and belong to the great *sāl* belt.

Forests.

They lie chiefly on the range of hills running north and south between the Sārangarh and Saria parganas and on the Phuljhar border. The best of the *sāl* (*Shorea robusta*) in accessible places has been removed. The other species most commonly found are *sāj* (*Terminalia tomentosa*), *dhaurā* (*Anogeissus latifolia*), *tendū* (*Diospyros tomentosa*), *aonlā* (*Phyllanthus Emblica*), *chār* (*Buchanania*

latifolia). There is some myrabollam, but it is not important. Lac also is rarely grown, and then only on *palās*. Bamboos are found in most parts of the forests. *Katang* bamboos are grown on the bank of the Ghogrā nāla in Sārangarh town and are said to be fairly plentiful in the forest near Turipāra and Saraipāli. The income from the State forests is about Rs. 10,000 and the expenditure about Rs. 2200. The people are allowed to remove mahuā and fruits free of charge.

410. No thorough investigation has been made into the mineral resources of the State.

Minerals.

Some iron is found in two or three localities and is manufactured by native methods, but English iron is generally used. Gold washing used to be carried on about ten years ago in the bed of the Mahānadi, but is now discontinued. Mica of an inferior quality has been found near the roadside at Jhikapāli on the Baramkelā-Sohelā road. A good stone is found in a quarry near Sārangarh. It is used for building purposes and for the manufacture of lime.

411. As to the occurrence of any scarcity, no record is forthcoming prior to 1895. The

Famine.

famine of 1897, which was severe throughout the Central Provinces, did not affect the State greatly. The famine of 1900 was of a more severe type and the distress was aggravated by an epidemic of cholera. Various measures of relief had to be resorted to at a cost to the State of about Rs. 21,000, and loans were made to the agriculturists to the amount of about Rs. 19,000. The result was satisfactory and the State seems to have recovered altogether from the effects of the famine.

Land revenue administration.

412. On the subject of land settlement Mr. Chapman in a note has stated :—

‘ Until 1858 the Sārangarh Rājās seem to have made annual settlements with their *gaontias* which was extended to 3 and 5 years. The unit of measurement in the State seems always to have been the *khandī*, i.e., an amount of land requiring a *khandī* of seed-grain to sow it. From time immemorial the Sārangarh villages have been divided up by the cultivators among themselves for purposes of distribu-

' tion of land and assessment of rent into blocks of land of
 ' similar class called *khars*. Each tenant used to hold as far
 ' as possible an amount of land of each class proportionate
 ' to the size of his whole holding. The officials appointed
 ' by the State to supervise ryots' assessment and the
 ' payment of *jamā* by the *gaontias* were called *pandkhars*.
 ' They were paid by cess called *pandkhari*. The ryoti rent
 ' constituted as a rule the revenue of the village. The
 ' *gaontia* enjoyed the *bhogrā* land in return for his services
 ' in managing the village, and collecting rents for the
 ' State. Where his *bhogrā* was insufficient, he received a
 ' drawback upon the ryoti rents. The *gaontia* paid down
 ' a lump-sum for his *bhogrā* at the commencement of
 ' his lease called *nazarāna*. Enhancements of ryoti rents
 ' were made at the instance of *pandkhars*, whose duty it was
 ' to watch the progress of cultivation in the villages in their
 ' charge. The actual enhancement of ryots' rents was fixed
 ' by the Rājā in consultation with a *pañchāyat* of neighbour-
 ' ing *gaontias*. The enhancement was fixed in a lump-sum
 ' for the whole ryoti land of the village. This the tenants
 ' distributed among themselves without difficulty, through
 ' the system of *khuts* or shares into which the cultivation was
 ' divided. The *gaontia* used to receive his *pattū* in open
 ' Darbār when he presented the Rājā with a small sum of
 ' money as a mark of allegiance called *pāntika*, the Rājā in
 ' his turn presenting him with a *pān* leaf wrapped in a cloth.
 ' A considerable portion of the rents used to be paid in kind,
 ' the actual amount being regulated by the Rājā's require-
 ' ments, each village providing such things as oil, cotton, til,
 ' pulses, urad, *gur*, gram, wheat and rice according to its
 ' capacities. At the Dasahra, each village used to present to
 ' the Rājā a *tika* of one rupee, a goat and a seer of *ghī*. The
 ' only villages excused from paying the *tika* were Deotar
 ' and Brahmattar *muāfi* villages, *i.e.*, villages held *muāfi* for
 ' the service of the gods and for the benefit of a Brāhman.

' Until the year 1869 the land revenue had been paid in
 ' *cowries* (one rupee being equivalent to 12 *dogānis* of
 ' *cowries*). In 1869 Rājā Sangrām Singh ordered that the
 ' revenue should in future be paid in rupees. This involved
 ' an all-round enhancement of 50 per cent. in the revenue.
 ' There was much discontent among the *gaontias* at the

‘measure and the Rājā was obliged to reduce the enhancement by 20 per cent. for 7 years.’

After the death of Rājā Sangrām Singh the administration was so bad that in 1878 Government assumed management of the State. In 1885, Mr. Yādo Rao, then Superintendent of the State, was ordered to make a summary settlement of the State, and for this purpose he employed the following methods :—

‘He divided all the villages of the State into 5 classes, each class representing a degree of general excellence and fertility. For the purposes of this classification he considered each village from the point of view of its situation, its soils, the crop produce, the tenants’ rents and rents paid in neighbouring villages. Lands were roughly classified according to their positions and soils. From the view of position they were divided into four classes of *bahāl*, *berua*, *māl* and *āt*, and from the point of view of soil *kanhār*, *matāsi*, *dorsā* and *bhāta*. An average rent-rate per acre was then fixed for each class of village upon practically the same data as those used for fixing its class. The villages of each class were naturally scattered throughout the State and not grouped together in blocks.’

Assessment was made according to the rent-rate fixed, and the village papers were then prepared showing against each tenant the area of his land in acres, the quality of his land, and the rent paid by him. The *nazarāna* was commuted into annual payments by the *gaontia*. As regards the concession to be granted to the *gaontia* in connection with his *bhogrā* land the following rule was adopted :—

‘For *bhogrā* land which he held, the area of which did not exceed one-fifth of the cultivated area of the village, he paid rent at one-quarter the ryoti rate. For *bhogrā* land exceeding one-fifth and below one-half of the cultivated area, he paid at half the ryoti rate. For all excess above this he paid full ryoti rates. *Bhogrā* land sub-let to tenants is called in Sārangarh *chhiral*. The tenants of such land differ from all other tenants in the State in that they are practically tenants-at-will.

‘For the purposes of assessing *bhogrā* payments according to the above method, *bhogrā* and *chhiral* lands were

‘lumped together by Mr. Yādo Rao. The rents paid by ‘*chhiral* to the *gaontia* do not seem to have been touched; existing payments were merely recorded.

‘Until Mr. Yādo Rao’s settlement all village servants had ‘been under the complete control of the *gaontia*. They appear ‘to have been always adequately remunerated by service land.’

As regards cesses Mr. Yādo Rao made the following arrangement :—

‘The total cesses fixed by him amounted to 3 annas in ‘the rupee. They were however included in the total *jamā* ‘proposed by him, at which he had arrived in the manner ‘indicated above, and thus they were cesses only in the ‘name. One anna in the rupee he classified as school and ‘dispensary cess, one anna as a patwāri and miscellane- ‘ous cess, and one anna as *bhandār* or payment in kind. ‘The *gaontia* never seems to have enjoyed any share in the ‘collection of the *bhandār*. *Muāfidārs* were exempted from ‘the payment of *bhandār* to the State and do not seem to ‘have realized it on their own account.’

Mr. Yādo Rao’s settlement was for ten years. But reassessment was postponed till 1904, owing to the famines of 1897-1899. In 1894, a settlement for a further period of 10 years based on a regular cadastral survey was completed and the actual valuation of land was calculated in detail according to the soil unit system.

The area held in tenant right at the previous settlement was 80,959 acres and at the settlement of 1904 was 96,180 acres; the rental collection was Rs. 41,030 in 1888 and in 1904, Rs. 46,207, the general increase in the rental being 16 per cent. In 1888 the *bhogrā* area was 42,460 acres but by 1904 the *gaontias* were holding 51,292 acres as *bhogrā* besides 8288 as ryoti land. The *bhogrā* in 1904 was valued at the rent-rates paid for tenant’s land.

The land revenue was raised from Rs. 48,610 to Rs. 59,587. Its incidence is about 5 annas on each acre of land in cultivation. The State pays a tribute of Rs. 3500 yearly. The protected status has been conferred on almost all the *gaontias*. This protects them from summary ejectment and is much valued. In *muāfi* villages the *muāfidār* is considered the superior lessee and if he leases the villages to another the latter is called the *shikmi gaontia* (inferior lessee).

There are two zamīndāris subordinate to the State, namely, (1) Dongripāli with 18 villages and (2) Karanpāli with 12 villages. The zamīndārs collect the land revenue and pay it into the State treasury. They cannot alter the demand fixed at the settlement.

There are several *muāfi* villages and plots. There are 26 villages and 36 plots granted in perpetuity; 22 villages and 21 plots granted for life; and 23 villages and 26 plots held on conditional grants. Service grants cover only one village and 20 plots.

Several curious forms of tenure were prevalent in Sārangarh, namely (1) the *bakhār* system, (2) the *adhia bāta* system, (3) the *lākha bāta* system. Under the first a ryot received the loan of one bullock from his *gaontia* for 6 months. He had to pay in return 8 *khandis* of grain or Rs. 3 in cash. Under the second system the original tenant paid the rent and supplied half the seed, and the produce used to be divided half and half. The original tenant took one-half and the lessee who supplied labour and half the seed the other half. Under the last system a periodical redistribution of land took place among tenants and *gaontias*.

413. The State has been divided into two parganas, Saria and Sārangarh. It was General Administration. taken under direct management by Administrative control. the British Government in 1878, and was managed by a native Superintendent under the direct control of the Political Agent, Chhattīsgarh Feudatories, Raipur, while the present Rājā was a minor. The Superintendent exercised the powers of a District Magistrate and Judge and disposed of Sessions cases. There is also a Tahsildār with second-class criminal powers.

In 1865 an adoption *sanad* was granted to the Chief and in 1867 a *sanad* was granted by the Chief Commissioner, Central Provinces, to him along with other Garhjāt Chiefs who had not executed any acknowledgment of fealty, by which His Excellency the Viceroy in Council was pleased to recognize the Chief (formerly a tributary Chief) as a Feudatory Chief and permitted him to govern his own territory in all matters, whether criminal, civil, or revenue, subject to the proviso that in the event of any offender appearing to him

to merit capital punishment the Chief should, before passing order for carrying out such sentence, send the case up to the Commissioner, Chhattisgarh Division, or such other officer as shall be nominated by the British Government, for confirmation.

At the same time the nomination to be a Feudatory Chief was made subject to the following conditions, non-compliance with which involved restriction of the Chief's powers :—

- (1) That the tribute shall be regularly paid and will be subject to revision after twenty years or at any time thereafter that the Government may think fit.
- (2) That any offender from British or other territory taking refuge in the State shall be delivered up, that the British officers pursuing criminals in the State territory shall be aided by the Chief and that in the event of offenders from the State taking refuge in British or other territory a representation shall be made by the Chief to the authorities concerned.
- (3) That the Chief shall do his utmost to suppress crimes of all kinds in the State.
- (4) That justice shall be administered fairly and impartially to all alike.
- (5) That the rights of the people of the State shall be recognized and continued and that on no account shall the Chief oppress his people or suffer them in any way to be oppressed.
- (6) That no transit duties shall be levied on grain, merchandise, or any article of commerce passing through the State.
- (7) That the Chief shall accept and follow such advice as may be given to him by the Commissioner, Chhattisgarh Division, or any other officer duly vested with authority by the Chief Commissioner, Central Provinces.
- (8) That the Chief shall appoint an approved Vakil to be permanent resident of the

Sadar station of the District, in view to all orders affecting the State being communicated to him.

- (9) That the *abkārī* revenue shall be managed in such manner as not to interfere with the revenue of the adjacent British territory, and that if the arrangements do so interfere the Chief Commissioner shall have authority to raise the Chief's tribute by Rs. 1000 until his *abkārī* arrangements are again satisfactory.

414. The Land Record staff consists of 20 patwāris, 2 Revenue Inspectors and a Superintendent. Patwāris usually get at least Rs. 8 a month. They are not granted extra remuneration nor do they hold any service land. Patwāri cess has been included in the land revenue. The patwāris generally come from the Rāwat and Brāhman castes.

415. The Uriyā population of Saria is more litigious than the Hindī-speaking population of Sārangarh. The civil cases generally arise out of disputes regarding the possession of land or crops or loan transactions. The crime is usually of a petty nature. Cases of thefts of grain and cattle and cases of simple hurt are the most common. Serious crimes very rarely occur and the professional criminal is not in evidence.

In the administration of justice the spirit of British laws is followed, the courts observing as far as possible the provisions of the following Acts :—

1. The Civil Procedure Code.
2. The Criminal Procedure Code.
3. The Indian Penal Code.
4. The Whipping Act.
5. The Opium Act.
6. The Cattle Trespass Act.
7. The Gambling Act.
8. The Forest Act.
9. The Police Act.
10. The Treasure Trove Act.

11. The Court Fees Act.
12. The Land Improvement and Agricultural Loans Act.
13. The Oaths Act.
14. The Evidence Act.
15. The Limitation Act.
16. The Excise Act.

416. The outstill system is the prevalent excise system throughout the State. There were at first 83 outstills, but now there are only 24 which bring in about Rs. 8000 a year. The liquor is distilled in country pot-stills from the mahuā flower (*Bassia latifolia*), which can be taken without payment from the State forests. *Tāri* is not manufactured, and foreign liquor is rarely patronized. The income from opium and *gānja* during the year 1907 was Rs. 14,401-11 of which Rs. 4280 was from opium. These drugs are not produced locally, but are procured through the Government.

417. The State has only one registration office, and the annual income under this head hardly comes to Rs. 36. Registration is voluntary.

418. The Public Works are managed at present through the Executive Engineer, Chhattisgarh States Division, and the annual expenditure under this head is Rs. 20,000.

419. The police force consists of one Sub-Inspector and 46 men. There are two Station-houses, one at Saria and the other at Sārangarh, and 4 outposts. Most of the police are recruited locally.

420. Each village has got one watchman and one *jhānkar* or *baigā*, so that one may be at the village when the other is absent on duty elsewhere. Both the kotwār and *baigā* are granted service lands for their maintenance. The kotwār belongs to the Mehrā, Pankā or Gānda castes, but the *baigā* generally belongs to the Gond caste.

421. The jail has accommodation for 35 males and 6 female prisoners. The average daily number of prisoners during the last

four years is as follows :—

In 1903	...	...	...	30.
1904	...	...	...	26.
1905	...	...	...	19'6.
1906	...	...	...	13'02.

The annual cost of maintenance per head averages Rs. 19-12-9. The recognized industries of the jail are oil-pressing, weaving and gardening.

422. There are 21 schools of which 19 are for boys and 2 for girls. In all there are 2230 Education. pupils representing 18'6 per cent. of the population of school-going age. Sārangarh and Saria have each one first-grade middle school, where boys are prepared for the teachers' certificate examination. The Department is under the general supervision of the Agency Inspector of Schools for the Chhattīsgarh Feudatories, who is assisted by a Deputy Inspector of Schools in charge of the Raigarh and Sārangarh States.

423. There is only one dispensary at Sārangarh, and it is under the charge of a qualified Hospital Assistant on Rs. 50 per mensem Dispensary and Vacci- assisted by a compounder. There are nation. also two vaccinators. The Medical Department was under the supervision of the Civil Surgeon, Bilāspur, while the State was managed by the Government. In the year 1907, 14,963 persons received medical relief and 3125 children were vaccinated.

424. The total real income and expenditure of the State for the year 1908 were Rs. 1,09,000 Income and Expenditure. and Rs. 93,609 respectively. The figures under the chief heads on the receipt side were land revenue Rs. 53,600, forests Rs. 15,700, excise Rs. 24,700, stamps Rs. 5500, law and justice (courts of law) Rs. 1600, jail Rs. 1000, pounds Rs. 1200, miscellaneous Rs. 2200, loans and interest Rs. 2400, investments Rs. 2000. The figures on the expenditure side were Government tribute Rs. 4500, allowances and assignments Rs. 18,300, political supervision Rs. 4500, administration Rs. 9800, forests Rs. 2500, excise Rs. 5200, jail Rs. 1500, police Rs. 4700, education Rs. 5100, medical Rs. 1800, land records staff Rs. 3800, miscellaneous Rs. 6100, public works Rs. 21,900, loans and interest Rs. 3300.

SURGUJA STATE.

425. Surguja State is now included in the Central Provinces and lies between 22° - $38'$ and 26° - $6'$ N. and 82° - $31'$ and 84° - $5'$ E. with an area of 6089¹ square miles.

Boundaries and physical features.

Till 1905 it was included in the Chotā Nāgpur States of Bengal. It is bounded on the north by the Mirzāpur District of the United Provinces and the State of Rewah; on the east by the Palāmau and Rānchi Districts of Bengal; on the south by the Jashpur and Udaipur States and the District of Bilāspur; and on the west by the Korea State.

Surguja may be described in very general terms as a secluded basin walled in on the north, east and south by massive hill barriers and protected from approach on the west by the forest-clad tract of Korea. Its most important physical features are the Mainpāt, a magnificent tableland forming the southern boundary of the State, and the Jamirāpāt, a long winding ridge which is part of its eastern boundary. From the Jamirāpāt isolated hill ranges and the peculiar formations locally known as *pāts* rise to an elevation of 3500 and 4000 feet, forming on the north the boundary of Palāmau and blending on the south with the hill system of northern Jashpur. The principal peaks are Mailān (4024 feet), Jām (3827 feet) and Partāgharsā (3804 feet). The chief rivers are the Kanhār, Rer and Mahān, which flow northwards towards the Son, and the Sankh which takes a southerly course to join the Bramhani. In the valley of the Kanhār river there is an abrupt descent of 900 feet from the tableland of the east to the fairly level country of central Surguja, which here divides into two broad stretches of fertile and well-tilled land. One of these runs south towards Udaipur and separates the Mainpāt from the wild highlands of Khuria in Jashpur; the other trends to the west and, opening out as it goes, forms the main area of cultivated land in the State. The watershed in

¹ This figure, which differs slightly from the area shown in the Census Report of 1901, was supplied by the Surveyor-General.



which the chief rivers rise crosses the State of Surguja from east to west and extends through the States of Korea and Chāng Bhakār further into the Central Provinces. None of the rivers is navigable, and the only boats used are the small canoes kept at some of the fords of the Rer and Kanhār. The tableland and hill-ranges in the east of the State are composed of metamorphic rocks, which here form a barrier between Surguja and Chotā Nāgpur proper. In central Surguja this metamorphic formation gives place to the low-lying carboniferous area of the Bistrāmpur coal-field; and this again is succeeded further west by coarse sandstone, overlying the metamorphic rocks which crop up here and there. The Bistrāmpur coal-field extends over about 400 square miles in the eastern portion of the comparatively low ground in the centre of the State. Good coal exists in abundance, but no borings have yet been made. At present the distance of the field from the railway precludes the possibility of the field being worked.

In the Mainpāt plateau on the south of the State the southern face is mainly composed of gneiss and iron-stone, while the northern side is a massive wall of sandstone, indented like a coast-line with isolated bluffs standing up in front of the cliffs from which they have parted.

426. The early history of Surguja is extremely obscure.

History. The tradition is that it was originally split up into a number of

tracts inhabited by Dravidian tribes, each under its own Chief, who lived in extremely primitive fashion, subsisting on jungle roots and fruits and clothing themselves with leaves and bark. These petty Chiefs carried on internecine wars one with another and finally some 1700 years ago were attacked by a Raksel Rājput from Kundri in Palāmau District, who invaded their territories and reduced them to subjection. At one time the Surguja Chief was the overlord, apparently, not only of the territory now known as Surguja State, but also of the present States of Udaipur, Jashpur, Korea and Chāng Bhakār. Udaipur was an appanage of a younger branch of the reigning family of Surguja until it escheated to the British Government and was conferred on a younger brother of the Chief of Surguja in 1860 as an independent charge. In Jashpur the only trace

of suzerainty now left is the payment by Jashpur of its tribute through the Surguja Chief to the British Government. The feudal relations of Korea and Chāng Bhakār with Surguja were found to be somewhat indefinite when that territory was ceded to the British Government in 1818, and were consequently ignored by the Government. It is said that during the period when the Mughals were in power the State was several times invaded by expeditions from Patnā, Monghyr, Murshidābād and even from Delhi. One of the invaders known as Khalifa is said to have distributed copper coins to the simple people of the State in token of his conquest, but these coins were collected and withdrawn by the Chief of Surguja almost immediately and two of them are in the possession of the present Chief. The invasion is said to have occurred in or about 1346. The authentic records of the State date from 1758, when a Marāthā army in its progress to the Ganges overran the State and compelled the Chief to acknowledge himself a tributary of the Berār Government. In 1792 that Chief, who was named Ajit Singh, aided a rebellion against the British in Palāmau and seized the Barwe pargana of the Rānchi District. The Berār Government, on the remonstrance of the British Government, interposed, but without effect. Ajit Singh died and his third brother, Lāl Sangrām Singh, murdered Ajit Singh's widow and usurped the throne in defiance of the law of primogeniture. These events led to an expedition into the State under the command of Colonel Jones. Order was restored and a treaty was concluded between the British Government and the Mahārāja of Chotā Nāgpur, which, however, proved inoperative. Balbhadra Singh, a minor son of Ajit Singh, was placed on the throne, and the administration of the State was entrusted to his uncle Jagannāth Singh. But on the withdrawal of the British force Lāl Sangrām Singh re-entered the State, drove out Jagannāth Singh, seized the young Chief and ruled in the name of the latter until about 1813. Jagannāth Singh with his son, who afterwards became Chief as Mahārāja Amar Singh, took refuge in British territory. In 1813, Major Roughsedge, the Political Agent, went to Surguja and endeavoured to settle the affairs of the State. The young Rājā being imbecile, a Dīwān was ap-



Bemrose, Collo., Derby.

ENTRANCE OF THE HATHI POL, A NATURAL TUNNEL
IN THE RAMGARH HILLS, SURGUJA STATE.

pointed to carry on the government, but this officer was soon afterwards killed and an attempt to seize the Rājā and his two Rānīs was only frustrated by the gallantry of a small guard of British sepoy who had been left in Surguja for their protection. Until 1818 the State continued to be the scene of constant lawlessness; in that year it was ceded to the British Government under a provisional agreement concluded with Mudhojī Bhonsla of Berār, and order was soon restored. Amar Singh was placed on the throne and in 1826 was invested with the title of Mahārāja. The Chief in his latter days appears to have been much influenced by Bindeshwari Prasād Singh, his son by his junior wife. His son by the senior Rānī, Indrajit Singh, proved mentally infirm and unfit to rule. Bindeshwari Prasād Singh was in consequence appointed to manage the State and for a long time held a position of commanding power. He made use of his opportunities to secure for himself and his relatives grants of large and valuable tracts in the State. The present Chief Raghunāth Saran Singh Deo, who is a son of Indrajit Singh, succeeded to the throne in 1882 on attaining his majority. It is said that Bindeshwari Prasād Singh on the birth of the present Chief reported to the British authorities that the child was a girl, hoping ultimately to secure the throne for himself, but naturally enough the attempt was unsuccessful. The present Chief was invested with the title of Mahārāja Bahādur in 1895 as a personal distinction. The State pays to the Government the sum of Rs. 2500 annually as tribute, and this amount is subject to revision. The manner in which the relations of the Chief with the British Government are regulated will be dealt with under the head 'General Administration'.

427. There are not wanting signs that the State was at one time occupied by a race far more civilized than its present inhabitants.

Archæology.

The chief objects of interest are Rāmgarh hill, the remains of several temples, the deserted fortress of Juba and numerous images. For a full account of these antiquities and of the aboriginal tribes of Surguja a reference may be made to the Statistical Account of Bengal, Volume XVII, pages 231 to 240. The Rāmgarh hill was visited by Mr. L. E. B. Cobden

Ramsay, I.C.S., in 1905, and he gives the following description of its present appearance :—

‘ The Rāmgārh hill rises abruptly from the surrounding plains of Rāmpur *tappā* of the Surguja State. It consists of a long steep ridge rising over a thousand feet from the plains. This ridge at the south-western extremity is capped by a sheer perpendicular mass of rock rising more than a thousand feet above the main ridge. At the northern end of the lower ridge is the vast tunnel known as “ Hathpore,” a description of which appears in Hunter’s Statistical Account of the State. The account therein given accurately describes the tunnel as it appears to-day, except that the exit on the inner extremity is now by the action of wind and rain not less than 30 feet by 20. Above the tunnel are two fair-sized caves hidden over by thick jungle. These are known respectively as “ Sita Benga ” and “ Lakshmi Benga ”. I managed to scale the rock and enter the former cave; the rock inside has been hollowed out into two fair-sized dwelling rooms. Connecting these two rooms is a kind of hall with a stone platform against the wall and a clearly defined gutter to carry away the water which leaks through the sandstone rock above. In front of the platform are several small hollows apparently eaten out in the rock by the action of the *sabar* used for pounding paddy. The platform now carries three broken images of Ganesh, Hanumān and nautch girls. The village priest or Baigā who now offers a yearly sacrifice here knows no ancient tradition about these caves. This cave of “ Sita Benga,” closely resembles the rock dwellings of the old Buddhist priests to be found at Khandagiri in the Puri District.

‘ Ascending the ridge a small level ledge of rock some fifty yards long by thirty wide is met with at the base of a lofty pinnacle of rock which rises sheer from the main ridge. At the southern extremity of this ledge a stream of crystal clear and icy cold water gushes forth from the rock, flowing over a broad seam of coal. It is said that this stream is supplied from a huge cavern of water situated in the heart of the lofty mass of rock towering above. On this small ledge a *melā* is annually held in Chait when pilgrims from all parts come to drink the water of this spring. Before this

' ledge is reached the remains of an old gateway known as
 ' the "Pauri Deori" are met with. Before reaching this
 ' gateway the lower range of the hill narrows down into a
 ' small ridge which forms the only means of approach to the
 ' ledge of rock and the sheer pinnacle towering above it.
 ' This ridge is extremely narrow and steep and has apparent-
 ' ly long ago been hewn out into steps to render the approach
 ' easy. These steps, however, have now nearly entirely worn
 ' away. The gateway now consists of two enormous mono-
 ' liths of stone wedged between fragments of other stones
 ' which perhaps formerly composed the arch of the gateway.
 ' The image of Ganesh mentioned in Hunter's account has
 ' now become so worn as to be indistinguishable. On either
 ' side of this gateway there lie, strewn about on the face of the
 ' hill, huge blocks of cut stone which probably at one time
 ' formed a wall encircling the base of the perpendicular rock
 ' above. Passing on through the "Pauri Deori" and climbing
 ' up by a track which eventually ends in a series of staircases
 ' in the perpendicular face of the rock, the "Kabīrchaurā"
 ' (gravestone) of one Dharam Dās is pointed out by the local
 ' Baigā. This Dharam Dās is said to have been the last Jogi
 ' of the Rāmgarh hill, and his body was removed to his house
 ' in Korbā; but how long ago this was done no one could
 ' give me any information. A little further a huge boulder
 ' lies close to the path. On the side turned away from the
 ' path this boulder has a small entrance cut in it just large
 ' enough for a man to squeeze through into the inside of the
 ' boulder, which has been completely hollowed out. This
 ' boulder is known as the "Vashistha Guphā" where the
 ' spiritual adviser of Rāmchandra is supposed to have lived.
 ' Worshippers wending their way to the temples on the
 ' summit are alleged to have been mystified by the super-
 ' natural utterances proceeding apparently from this solid
 ' rock. Facing the entrance in the boulder are found scat-
 ' tered about large hewn stones which apparently formed
 ' the walls and roof of a dwelling house, the floor of which
 ' is still clearly visible. From this point the pathway com-
 ' mences to ascend the perpendicular face of the rock, and to
 ' render the ascent possible regular staircases have been
 ' hewn in the face of the rock or made by inserting enormous
 ' blocks of stones. These steps lead up to the "Singh

‘ Darwāza.” This gateway is built of great masses of stone
‘ cut and carved in scroll work. The outer arch of the
‘ gateway is still standing, but the inner one has fallen. The
‘ remarkable feature of this gateway and of all the remains
‘ found on this hill is the enormous blocks of stone used to
‘ build them. It is almost beyond belief how human hands
‘ could have erected them, especially in the case of this
‘ gateway, perched as it is on the sheer face of the rock.
‘ Inside this gateway there is apparently a modern image of
‘ Bhairab though no one can remember when the image was
‘ placed there. The image faces as usual east. From either
‘ side of this “Singh Darwāza” remnants can be traced
‘ of a massive stone wall running up the face of the rock to
‘ the summit, and built out on a crag close to the gateway
‘ are the remains, apparently, of a watch-house from whence
‘ the country to north, east and south could be scanned for
‘ miles. Leaving the “Singh Darwāza” a series of stairs,
‘ or rather what is left of them, known as the “Ganesh
‘ Siri” leads to the remains of the “Rāwan Darwāza.” Outside
‘ this gateway I observed side by side two images, one of
‘ Ganesh and the other of Hanumān. Through this gateway
‘ the “Rāwan Darbār” is entered. The floor is still clearly
‘ traceable, being made of large blocks, and the blocks
‘ forming the walls in some places still standing to the height
‘ of a few feet. In the Rāwan Darbār there are images of
‘ Rāwan and his brother Kumbhakarna and also of dancing
‘ girls; a narrow path leads from here to the summit of the
‘ hill. Along this path are several stone monoliths standing
‘ upright on the hill side, but they are bare of any carving
‘ or inscription, and I could learn nothing about them. On
‘ the summit of the hill there is a small temple more or less
‘ intact. The temple is not remarkable in any way for
‘ architectural beauty, but is remarkable for the enormous
‘ blocks of stones used in construction. Outside the temple
‘ are images of Mahādeo and Hanumān, and within images
‘ of Rāmchandra in the centre, of Lakshman on the
‘ right hand side of Rāmchandra, and of Jānki, wife of
‘ Rāmchandra, on his left hand. There are images also
‘ of Bharat and Vishnu Bhagwān with four hands. The hill
‘ cannot be descended on the western side, but it is possible
‘ to make one’s way some two hundred feet down to a small



Bamrose, Collo., Derby

INTERIOR OF THE TEMPLE ON RAMGARH HILLS, SURGUJA STATE—FIGURES OF
LAKSHMAN, RAMCHANDRA, AND JANKI (FROM LEFT TO RIGHT).

' There does not appear the same difference as found in the
 ' Khuria *ilāka* of Jashpur between Dihāria and Pahāria
 ' Korwās. The former class does not appear in Surguja to
 ' be represented by the Khorākūs. It is true that the Khorā-
 ' kūś are less jungly and more civilized than the Korwās and
 ' appear to live in larger hamlets; but in this State the
 ' Korwās also live for the most part in small hamlets and
 ' not in isolated huts perched on their *jhūms* as in Khuria.
 ' The Korwās, however, of this State all claim the Khuria
 ' *ilāka* as their real abode and claim affinity with the Pahāria
 ' Korwās of that *ilāka*, intimating that they have been settled
 ' in hamlets by the Mahārāja of Surguja. The Khorākūs
 ' consider themselves a different people from the Korwās but
 ' admit that the difference is not great. In appearance it is
 ' almost impossible to distinguish one from the other. As
 ' a rule the Khorākūs are somewhat better clad than the
 ' Korwās, and have perhaps a slightly more civilized
 ' appearance. The Korwās of this State are more communi-
 ' cative than their wilder brethren of Khuria, and in this
 ' respect appear to resemble the Kukis found in the Chittagong
 ' Hill tracts, who are far more amenable and civilized than their
 ' fellows in the neighbouring Lushai Hills. Both the Khorā-
 ' kūś and Korwās live by *jhūming* and a few members in each
 ' hamlet carry on in addition a little primitive plough culti-
 ' vation mostly of *tānr* lands. The principal food of both
 ' tribes is mahuā, *kānda*, *sihar*, *burju* (a jungle fruit) and the
 ' flower of the *sāl* tree. When these fruits are in season
 ' they form their favourite food, and in other seasons they
 ' live on the scanty produce won by *bevrā* (*jhūming*) culti-
 ' vation, and the Khorākūs to a larger extent on the crops of
 ' their plough cultivation. At all times, however, *kānda* and
 ' also *tikhur* where available, form a larger portion of their
 ' diet. The Korwās claim that their speech differs from
 ' that of the Khorākūs but they could give no example of this,
 ' and on enquiry from the people who know them well it
 ' would appear that the difference is merely that the Khorākūs,
 ' who live nearer to the cultivating tribes of the plains,
 ' have adopted into their speech Hindī words and expres-
 ' sions. Both tribes eat every kind of animals, including
 ' dogs, an article of diet which the Dihāria Korwās of Khuria
 ' repudiate and contemptuously charge the Pahāria Korwās

‘ with indulging in this luxury. The male members of both
 ‘ tribes can and do frequently eat together, but the females
 ‘ of the two tribes are not allowed to do so. Both tribes
 ‘ strenuously denied that they can intermarry and refused to
 ‘ admit that any such marriages take place. Apparently
 ‘ the only animals they refuse to eat are the poisonous
 ‘ classes of snakes.

‘ The main difference between the two tribes appears to
 ‘ consist in their religion. The Korwās worship Satbahini
 ‘ Devī and the Khorākūs are worshippers of Maladhani and
 ‘ Mahādeo. There is a further distinction in the classes or
 ‘ clans of the two tribes. The Korwās are in this State, as
 ‘ in Khuria, divided into Dihāria and Pahāria Korwās. The
 ‘ former, as in Jashpur, claim to be Hindus and to have no
 ‘ connection with the Pahāria Korwās. Hindus of this State
 ‘ take water at their hands, even the Kāyasths doing so.
 ‘ This section of Korwās is, however, of no importance in this
 ‘ State, and it is estimated that there are not more than 150
 ‘ houses of these people. Moreover they do not really
 ‘ concern the question under discussion, which deals with
 ‘ the differences of the Khorākūs and the Pahāria Korwās.
 ‘ It is to be noted that the Khorākūs do not claim to be
 ‘ Hindus and are therefore not to be classified with the
 ‘ Dihāria Korwās, and Hindus will not take water from them.

‘ The Pahāria Korwās are divided into four classes or
gotis :—

(a) Hezdā	(c) Edikhar
(b) Samati	(d) Mādhikar

‘ The members of these four classes eat together and
 ‘ intermarry, and apparently there is very little difference
 ‘ between them, except perhaps of social standing. The
 ‘ Pahāria Korwās all claim descent from Khuria Rānī
 ‘ and Khuria as their native country, and look upon the
 ‘ zamīndār of Khuria, who is of the Hezdā class, as their
 ‘ tribal head.

‘ The Khorākūs on the other hand are divided into seven
 ‘ classes :—

(a) Samath	(d) Churgurh
(b) Saddam	(e) Kumbha
(c) Palha	(f) Nonihar
(g) Huthlu.	

‘ As in the case of Korwās, there appears to be little difference except a social one between these classes. They do not claim the Khuria Rāni as their ancestor, nor do they look to the zamīndār of Khuria as their head. They claim that their original ancestor lived in the Pāl *tappā*, and it is in this tract that the Khorākūs are principally found. The story told by them of their common ancestor is that in days long gone by there were a man and a woman without issue living at Pāl. In their old age this couple left their house and wandering about gave themselves to the worship of God. By reason of their piety God blessed them at last with a male child. At his birth this child spoke and forbade his parents to give him any kind of grain to eat, and told them to give him the *kānda* root found in the jungle, or other roots which they might dig up from the soil. In consequence the race founded by this child called themselves Khorākūs or diggers. They still offer *pūja* to their common ancestor under the name of Gosain Sanyāsī and also worship his parents. This tradition of their origin is not unlike that given by Mowāsī Kols of their common ancestor.’

The Korwās, Khorākūs and Bhuiyās usually live in mere wattle huts hidden away in the jungle. The Bhuiyās are most commonly met with in the Rāmkolā *tappā*, one of the largest and wildest tracts in the State. The Gonds seem better off than these tribes and often live in fair sized villages in the open valleys, each family in a separate homestead at some distance from the neighbouring dwelling. In these homesteads there is a central dwelling, which is in some cases two-storied, and gathered round it are the houses of the younger members of the family. The whole is enclosed by a wooden palisade or wattle fence, and attached to it are large homestead lands growing crops of barley, oats and mustard.

429. The material condition of the people varies greatly.

Material condition. The jungle tribes are extremely poorly off, but the people of the plains, which constitute a very large portion of this State, are comparatively speaking well-off. A middle class family of from four to six souls spend on food a little under an anna a day

in normal times, and a similar family of the better class a little over an anna a day. The large tracts of country comprised in the Rāmpur, Bistrāmpur, Lerua, Ludra, Partābpur, Srinagar and Jhilmili *tappās* yield abundant crops of paddy and fair crops of wheat, gram and barley; and since in normal years these *tappās* are literally infested with traders who come to purchase grain and export it to the railway, the people must have very considerable surplus stocks of grain. There appears, however, to be very little difference in resources or social standing among the people themselves. The *gaontias* are a little better-off than the ordinary villagers, but the difference is not great. In the *tappās* mentioned above there are several large villages with many houses substantially built though lacking tiled roofs. The villagers possess large herds of cattle and grazing costs them nothing. Perhaps the most prosperous class of all are the Ahirs who come from outside to graze cattle in the jungles of this State. The damage done to the crops of the cultivators by this class has already been referred to. They are shrewd enough and wealthy enough to enlist the village headman on their side in order that complaints may not go up or may be discredited if made. The present Chief has taken steps to put an end to their malpractices and with perseverance no doubt an improvement will be effected.

The people of the State are decently and well clad, mostly in thick home-spun cotton garments, while some have quilted raiment. Their wants are of the simplest kind and it is doubtful whether any child of the soil, even if he is a *gaontia*, can boast of an umbrella. However nearly all, including the actual day labourers, possess good shoes, made frequently of sāmbar hide. This universal possession of shoes seems a feature peculiar to this State. The physique of the people is good; skin diseases are common but otherwise they appear healthy and strong and not much affected by fever, there being few cases of enlarged spleen. Their chief luxury is tobacco, which they generally grow in their own court-yards. *Gur* is also one of the chief imports of the State. There is no reason why this also should not be produced locally. Some Koiri immigrants from Rewah have demonstrated in the Jhilmili *tappā* that sugarcane can be grown with irrigation; but the people are too unenterprising to adopt their methods. Rice is

the staple food of the ordinary cultivators and labourers, but all are fond of the mahuā (*Bassia latifolia*) flower and eat it when available in large quantities in preference to rice. The jungle tribes raise small crops of the lesser millets and arhar (*Cajanus indicus*). The Korwās, Khorākūs and Saontas are supposed to do a little plough cultivation ; the area cultivated by them in this fashion is, however, only nominal, and what they do cultivate is so poorly looked after that the results are almost nil. Most of their cultivation is carried on by axe and fire, the seed being sown in the ashes. But their main source of food-supply is the forest ; mahuā, the leaves and flowers of the sāl (*Shorea robusta*) and the jherul shrub (a kind of lentil) are largely consumed. Yams (*kānda*) and arrow-root (*tikhur*) are also largely relied on. Gurlu (*Coyx lacrima*) and kursā, a large white bean—a kind of cross between a haricot bean and the ordinary broad bean—are also eaten. Unless boiled the beans are said to be apt to induce inflammation and poisoning. The people of this State are not indebted to moneylenders ; the debts incurred are between themselves. The *gaontias* of the State, though they are mere servants of the landlords receiving as such a grant of land, are much looked up to by the villagers, for whom they act as arbitrators in all affairs of the internal economy of the village. No one, at any rate in the *khālsa* area and in the Lakhanpur *khorphoshdūri*, is appointed a *gaontia* if this is objectionable to the people. There is no right of succession to the post, but as a matter of fact it usually goes from father to son, and it is but very rarely that a *gaontia* will be met with who will not say that his family have for five generations at least acted as village headmen.

430. The most important land-holders under the Chief are the Rājā of Udaipur, Bhaiyā
 Leading families. Sheo Prasād Singh Deo of Jhilmili
 and Lāl Har Prasād Singh Deo of Lakhanpur. The Udaipur Chief holds the two large and fertile *tappās* of Srinagar and Partābpur and also the small ones of Binjhpur and Chalgali. He is a *khorphoshdūr* of the Surguja family and these tracts were acquired by his grand-father Rājā Bahādur Bindeshwari Prasād Singh Deo for his maintenance as a cadet of the Surguja house. Lāl Har Prasād Singh Deo of Lakhanpur holds the *tappās* of Rāmpur and Mahri on a similar tenure.

Both these tenure-holders are of course Raksel Rājputs. Bhaiyā Sheo Prasād Singh Deo is a Chauhān Rājput whose ancestors received this estate as a reward for the protection and assistance afforded by them to a Rānī of a former Chief of the State when it was overrun by invaders. The only other person whose estate is of importance is Thākur Mahtāb Singh. He is a Gond and holds the Rāmkolā *tappā*, which though jungly yields a good income from lac. The Thākur's estate has for some years past been under the direct management of the Chief owing to its indebtedness, but has now been cleared of its liabilities. Besides these landholders, the zamīndār of Ludra and Katsaribari and the holder of a few villages near Dorā may be mentioned ; these estates are comparatively unimportant.

431. No detailed survey of the cultivated area of this State

Agriculture. Crops. has been carried out up to date, nor has any record of the area under

the different crops been maintained, but there is no doubt that all over the most fertile and best developed portion of the State rice is the principal crop. Considerable care and labour are expended on the preparation and embankment of the rice lands, but it is noticeable that the finer kinds of paddy found in Jashpur are not grown in Surguja. In the northern tracts spring crops are grown to some extent, and elsewhere they are quite unimportant. The Pāl and Rāmkolā *tappās* do not grow enough rice to meet their own needs, but the main rice-growing tracts of the State export the crop to a considerable extent through the agency of outside traders, the majority of whom consign their purchases to Pendrā Road station on the Bilāspur-Katnī branch of the Bengal-Nāgpur Railway. Of the oilseeds, til (*Sesamum indicum*), jagnī (*Guizotia oleifera*), linseed and mustard are most commonly grown. Wheat, barley, oats and gram are the principal spring crops. Arhar (*Cajanus indicus*), gurlu (*Coyx lacrima*), kodon-kutkī, the small millets and a large wide bean called *kursā*, are the favourite crops of the jungle tribes. The plough in this State is everywhere a very light pattern of the *churia hal* met with in Udaipur, the chief feature of which is the shape of the share, which resembles a spear head fitting into a correspondingly shaped slot in the head of the plough stock. At the point of entrance an iron

band passes over the slot in the stock and keeps the share in place. The portion of the share which is exposed measures eight or nine inches. The Surguja plough is made entirely of the wood of the *sāl* tree (*Shorea robusta*); the share is small and light and costs about two annas. Bamboo is not employed either for the yoke-piece or yoke-pegs. The stock has a hole pierced in it just above where the share ends and in this hole is placed a funnel of bamboo with a spreading mouth known as *puitanara*. This device is used for sowing *rabi* crops, such as wheat, barley and gram.

432. The soils and methods of cultivation seem practically

identical with those of Udaipur.

Soils and methods of
cultivation.

For rice cultivation the position of
a plot appears to be considered more

important than its soil, and the lands are divided into three classes (1) *baharā*, (2) *chaurā*, and (3) *dānd* or *gorā*. Cash rents are, except in the Rāmpur *tappā* of the Lakhanpur *khorphoshdāri*, levied only on the *baharā* lands; but certain payments in kind of urad (*Phaseolus radiatus*), maize, oil, cotton, paddy and rice, known as the *dasai salāmi*, are taken from the cultivators, which are an indirect charge on the second and third classes of land. In the Rāmpur *tappā*, one of the best tracts in the State, the *chaurā* lands are very nearly as good as the *baharā*, and another fairly fertile class of land is also found here which is known as *bhūta*. These two classes are taxed in addition to the *baharā*, the rates being one rupee for an area sown by one *khandi* of seed in the case of *baharā*, twelve annas in the case of *chaurā*, and six annas in the case of *bhūta*. One rupee for an area of *baharā* land which can be sown by one *khandi* of seed seems to be the standard rate of the State. There is no standard measurement of land in use; a tenant always estimates the area held by him by stating the quantity of paddy seed required for its sowing in *khandis*, the *khandi* containing twenty *kuros* and the *kuro* four seers of twelve *gandās* each. The seer is about two-thirds of the standard seer and a *khandi* of seed may be roughly taken as about two-thirds of a maund. The State officials talk of a *chegani* of land, but this is not understood by the people; a *chegani* is supposed to pay Rs. 2 as rent and to require two maunds for its sowing. A *gaontia* will

occasionally speak of an anna of land or of a *pao* of land, *i.e.*, four annas ; by an anna of land is meant the area sown by one local maund of seed.

433. The local jungle tribes such as Korwās, Khorākūs
 Jungle tribes. and Saontas are as much addicted
 as those of their kind elsewhere to
 cultivation by felling and burning the timber on the slopes
 of the numerous hills found in the State, locally known as
dāhi. The timber is cut and collected ready for burning
 during the hot weather, and twelve years are allowed to
 elapse before the area so treated is again felled and burnt.
 These tribes recognize the right of the original clearer of a
 plot to clear it again after the forest has grown up a second
 time. The Korwās usually live in isolated huts, each per-
 ched on his own patch of cultivation, but sometimes they,
 as well as the other tribes, collect in small hamlets and
 attempt more regular cultivation with plough and bullocks.
 Round the lower slopes of the Mainpāt plateau there is
 much excellent land waiting to be broken up. The jungle
 is not heavy, the land is well watered, and the crops, so far
 as they go, are excellent in spite of the poor system of cul-
 tivation. The jungle folk here seem ready to take to plough
 cultivation, but are hampered by lack of plough cattle.
 Such ploughs and plough cattle as are found are the joint
 property of a village. Each house supplies a quantity of
 seed and receives a share in the harvest proportionate to the
 amount of seed supplied. The lands, in fact, are worked
 on a regular commercial system ; and though for the
 purpose of the payment of rent each man is supposed to
 possess a certain area of land, in practice no real dis-
 tinction of possession is made. There seems to be a good
 opening for the extension of plough cultivation here and
 in similar tracts, if the people can be provided with plough
 cattle.

434. Generally speaking the cultivators of the State seem
 Irrigation. somewhat lacking in energy and
 enterprise. It may be said that irri-
 gation is practically unknown. The rice fields are of course
 terraced and embanked, but there is no irrigation on any
 regular system. Over considerable tracts water seems to
 be available close to the surface, but the ryots do not make

436. During the past three years prices have fluctuated considerably, and in spite of the remoteness of the State have responded rapidly to the changes in the outside market. Thus in 1906 rice (coarse) sold at 32 seers per rupee but in 1907 the cheapest rate was 24 and at one time it was as dear as 9 seers. In 1908 it eased to 16 seers. During the same period wheat ranged from 10 seers in 1906 to 5 seers in 1908 and gram from 14 to 5 seers.

437. In this State, as elsewhere, there is a regular class of day-labourers known as *dhāngars*, *harwālas* and *banihāras*, the last name being the one most commonly used. The races from whom these people are chiefly recruited are Gonds, Oraons, Kaurs and Rajwārs. This class forms nearly 30 per cent. of the population. These *harwālas* or *banihāras* are divided into the following three classes :—

(1) *Sawkhā banihāras*.—These form the largest class of labourers in the State. Every *gaontia* and nearly all the cultivators keep *banihāras* of this class. The *gaontias* and cultivators make advances to these labourers up to Rs. 50, and are always anxious to advance as much as possible in order that they may retain the services of the labourer for a lengthy period. The labourer, on the other hand, tries to keep the amount taken as low as possible, so as to reserve some chance of independence to himself. The labour rendered by them is regarded as compensating for the interest which would otherwise be charged on the loan. In some cases, where the amount advanced is large, a bond is drawn up and the conditions recorded therein. This practice, however, is rare. A daily wage in kind is paid and is known as *bani*; they also get a small allowance known as *nāshṭa* (breakfast) which is sometimes given in gram and sometimes in rice, when it is called *laksum*. Their daily allowances are as follows : 3 seers of paddy, $\frac{1}{4}$ seer of gram or rice (*laksum*). They yearly receive R. 1 as *jarāo* or cold-weather clothing, also a *dhoṭi* and 3 maunds of paddy; this last allowance is locally known as *khakhri*. If they fall ill during the field season they only receive half allowances. In the off season they cannot work for others, but must be ready to fetch and carry for their masters. If a man has

been working for a long time as a *sawkhā*, it is possible for him to get his status changed to that of a *Burā banihāra* (described below), and thus to have a better chance of paying off his debt; but the option lies entirely with the master, and needless to say the majority of masters are averse to allowing the change. If a *sawkhā* has been unable to pay off in his lifetime the loan taken, his son has to take up the post of *sawkhā*. The position is one of serfdom for debt. These people, however, are well treated by their masters and do not regard their position as a hardship. As a matter of fact, they are almost part of their master's families and receive a great deal of miscellaneous assistance in their domestic affairs. Most of them have small but not badly built houses on the outskirts of the village.

(2) *Pait bhatta banihāra*.—This labouring class is in a much more favourable position than the *banihāra* described above. They receive the same daily allowance as the *sawkhā*, and get Rs. 3 a year for winter clothing. They however take no advance, and hence can terminate their service at the end of the year without difficulty. They receive their allowances both during the working and non-working seasons. They too can only work for their masters.

(3) *Burā banihāra*.—This class receives Rs. 12 as an advance. They are given a daily allowance like the *sawkhās*, and also R. 1 a year for winter clothing. During the months June to September they also receive payment in money varying from R. 1 to Rs. 2. They enter on service on the 1st Māgh, and the engagement is for a year ending the 30th Paus, when, like the *pait bhatta banihāra*, they can obtain their release on paying up the advance taken. In the Lakhanpur zamīndāri these people can earn R. 1 a month, and from June to September get an extra allowance of half a *kuro* of rice. This class also makes ploughs and sells them to villagers.

(4) Lastly there are the *parikha banihāras* who have lands of their own, but no oxen or ploughs. These people borrow the plough and oxen of another cultivator and work with them one day on their own fields and two days on the fields of the owners of the plough.

438. There are no very important manufactures in this State. Brass workers are very rare
 Manufactures. and the brass ware and cooking uten-

Trade.

439. All the trade is entirely in the hands of foreigners who either pay annual visits to, or have settled in, the State. Numerous

caravans of dealers in grain can be met with roaming throughout the State, bartering salt and tobacco for grain, and also making cash purchases. They make their way through Lakhanpur and through Korbā zamīndārī to the railway or else by way of Jhilmili and Patnā (in the Korea State) to the Pendrā Road station. Much of the traffic from the north of the State formerly went to Mirzāpur, Mandlā and Bilāspur. Of late some of the traffic which used to go viâ Jhilmili has followed a more southerly route through Dānrbūla. An easier route to Pendrā might perhaps be found through Lakhanpur and the Uprorā and Mātin zamīndārīs of the Bilāspur District. A large quantity of mahuā and lac is exported from Rāmkolā, Pāl and Mahri *tappās*. The chief articles of import are wheat, gram, salt, tobacco, metal utensils, spices and cloth; while other exports consist of *arhar* (pulse), potatoes, and minor forest produce. The chief bazars of the State are those held at Ambikāpur, Lakhanpur, Partābpur, Dānrbūla and Jhilmili. At Ambikāpur all ordinary commodities required for daily use can be purchased and during the open season many of the travelling traders open shops there. At Lakhanpur, which is the largest village in the State next to the capital, the *khorphoshdār* has

constructed two rest houses for traders ; several grain merchants have established their godowns or depôts here and the ordinary necessities of life are readily obtained. At Partābpur there is a colony of Kābulis who sell cloth and raiment on credit and levy grain instead of cash in payment, charging exorbitant interest for the accommodation granted by them. A large weekly bazar is held at Dānrūla which is visited by Labhānas from Mandlā. Usually these men make cash purchases, but sometimes they bring salt and tobacco for barter. At Jhilmili also there are Kābuli and other Muhammadan merchants, as well as Hindu traders. The bulk of the trade here is in grain, the buyers collecting their stocks here as they make their purchases, and despatching their consignments to Pendrā Road from time to time ; but lac, hides and jungle produce are also handled here. There do not seem to be many annual fairs in the State. That which is held in February in Lerua was at one time fairly important, but has of late declined. It is visited by petty traders who hawk tobacco, cloth, fancy raiment, brass anklets and bracelets, salt, tobacco, *gur*, a variety of German made fancy goods, pots and pans. Most of these men come from the Pālāmau or Gayā Districts of Bengal.

440. This State has some excellent fair weather roads, especially those from Ambikāpur to Udaipur State and Ambikāpur to Lerua and thence away to Mahri. There is an excellent road running across the southern portion of the Pāl *tappā* through Partābpur to Jhilmili, and thence into the Korea State. The natural features of the country lend themselves easily to road construction, and the roads could easily be made passable at all times of the year for carts except when any of the larger streams to be crossed are in flood ; but at present carts are little used because the passes leading out of the State are very difficult. A rough road from Lakhanpur to the Korbā border would facilitate trade going towards the railway and a good road from Ambikāpur to Lakhanpur—commercially the two most important places in the State—is much needed. The north of the State has practically nothing that could be called a road and it would be of advantage to have a good track made to connect the Pāl and Rāmkolā *tappās* with Bisrāmpur. The main road from Khursia

station to Ambikāpur, the capital of Surguja, branches off from Sonpur, a *thāna* of the Udaipur State. This road skirts the lower ranges of the lofty Mainpāt plateau in a north-easterly direction from Sonpur, and is the regular line of communication between Ambikāpur and Khursia railway station on the Bengal-Nāgpur Railway. The chief obstacle to traffic is the *ghāt* (pass) between Dharamjaigarh and Sonpur which is very precipitous and almost unfit for pack bullocks. From Ambikāpur to Barori, a village in the Lerua zamīndāri, there is a road which for the most part is in good condition, but in places it disappears into the low paddy-fields and becomes a mere track, bad in winter and quite impassable in the rains. The road from Daurā to Partābpur to the west is a fine broad road and for the most part in good repair. It was constructed by the uncle of the present Chief. Over the greater part of its length to Partābpur, some twelve to fourteen miles, it runs under an avenue of magnificent mango trees, which form a most grateful protection from the heat and are also highly prized by the villagers who reap the benefit of the fruit. These trees were also planted by the uncle of the present Chief and the villagers still speak of him gratefully. There is a fine broad road from Partābpur to Jhilmili. The uncle of the present Chief planted avenues of mango trees along this road also, but unfortunately over the greater portion of it these trees have died and have never been replaced.

441. About two-thirds of the State is covered with forests.

Forests.	On the southern slopes and in some of the ravines of the Mainpāt plateau the growth is dense, and the western half of the Rāmpur <i>tappā</i> stretching right away to the Korbā border is one vast forest. The hill ranges towards the Jashpur border, the slopes leading up to the Jamirāpāt, the wild tracts of the Rāmkolā and Pāl <i>tappās</i> and the western and southern portions of the Srinagar <i>tappā</i> contain also large tracts of forest. <i>Sāl</i> (<i>Shorea robusta</i>) is the most common timber, but it is feared that the stock of marketable timber is but small. The <i>sāl</i> trees have in the past been regularly ringed to extract resin (<i>dhūp</i> or <i>dhonū</i>), and all the older trees bear evidence of this destructive practice. This may account for the fact that the great bulk of the trees are stunted and of
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little girth. It is difficult to say whether under more favourable treatment the trees will attain to respectable dimensions, but in a few years' time it should be possible to form some opinions on this point as the younger trees, which have not been ringed, grow up. Most of the forest land in the tracts noted above is very hilly and rocky and the subsoil seems poor. It is quite possible therefore that, in spite of the abolition of the practice of ringing, the trees will never yield really big timber. For the purpose of supervision the forests are divided into three blocks: the central block consists of Ambikāpur, Mainpāt, Jainagar, Ladua, Chando-Mangārpur, Bilāspur, Kundi, Pachorā and Sapnā-Dhangawā; the northern block is composed of Pāl, Madguri, Tātapāni, Mandwā and Rājkhētā; and the third block comprises the Chāndni forests which are situated in the remotest corner of the State towards the north-west. There are patches of reserved forests in every *tappā*, and without special permission no felling is allowed in these areas. The forests for the most part are situated on hills and the growth, except in the reserved areas, is irregular.

The species are mixed together, those most strongly represented being the *baherā* (*Terminalia belerica*), *chār* (*Buchanania latifolia*), *aonlā* (*Phyllanthus Emblica*), *dhaurā* (*Anogeissus latifolia*), *khair* (*Acacia Catechu*) and *palūs* (*Butea frondosa*). Bamboos (*Dendrocalamus strictus*) are found generally everywhere, but there is no teak. The forests do not appear to have been visited by any timber merchants owing to the long distance from the railway line. No serious attempt to exploit the produce has hitherto been made by traders, and for this state of affairs the difficulties of transport and the long lead to the railway are no doubt responsible. Some fifteen years ago some merchants from Mirzāpur tried to float timber by means of the Kanhār river, but found that it did not pay them. In the large area of paddy lands in the plains of central Surguja, all forest and jungle has almost completely disappeared before the spread of cultivation, and the people now have to go long distances to obtain fuel.

In the *khālsa* area in these plains the Chief has reserved here and there some fairly large tracts known as *rakhāt* jungle and the cutting of trees from these areas is strictly pro-

hibited. Some exceedingly fine *sāl* trees are to be found in these blocks. As further tracts are gradually taken up it will be possible in course of time to set aside portions of these reserves as *kamosi* or *kattal* jungles from which the people could readily obtain supplies of fuel and wood for agricultural and domestic purposes, while the remaining areas will form a valuable asset if a railway is brought within a reasonable distance of them.

442. The State has the monopoly of the lac grown within its limits and it is extensively grown on the *palūs* (*Butea frondosa*) tree and is by far the most important source of forest income. In the past the monopoly was put up to auction, but now (1909) arrangements are being made to levy a tax on the trees on which lac is grown and to allow the *gaontias* to dispose of the produce. In 1908 the income from lac was Rs. 78,235.

443. The forests bordering on the Mirzāpur and Palāmau Districts and the Rewah State are resorted to by Ahirs who bring in large number of herds for grazing purposes as the grazing rate¹ in comparison with the bordering Districts and States is low. The graziers pay for cows one anna per head and for cow-buffaloes two annas per head. A charge also of two seers of *ghī* is made for each cattle-pen (*baithan*).

Agriculturists pay *harekā* (plough-tax) at the rate of four annas per plough and non-agriculturists pay at two annas per house. In return they enjoy the right to take as much grass and timber as they require for home consumption throughout the year. For timber required for constructing a new house one rupee is charged except in the case of labourers who pay two annas only. Turias, who work in bamboo and make baskets, &c., pay Rs. 2-8 annually.

444. *The Bistrāmpur Coal-field*.—Formerly the capital town of the Surguja State was called Bistrāmpur, and the coal-field has been named after it in the records of the Geological Survey of India. The following description of it has been

	¹ Cows per head.	Cow-buffaloes per head.
	Rs. a. p.	Rs. a. p.
Bilāspur—	0 2 0	0 4 0
Palāmau—	0 6 0	0 12 0

taken from Mr. Ball's paper published in volume 6, part 2 of the Records of the Geological Survey of India :—

' The coal-field is situated in the eastern portion of the comparatively low-lying ground of central Surguja. On the north and east the limits of the original basin of deposit are defined by, in the former case, a ridge of low hills, composed of metamorphic rocks, and in the latter by the flanks of a plateau formed of the same rock. This plateau rises 1000 to 1800 feet above the generally elevated country of Western Chotā Nāgpur, thus forming a step or barrier between Lohārdaggā and central Surguja. On the south and west the original boundaries of the coal measures are far removed from the present limits; and broken and semi-detached extensions of the sedimentary rocks, especially the Tālchirs, connect the Bistrāmpur field with other coal-fields, which, however, for all practical purposes, are, and for the purpose of description may be, most conveniently regarded as distinct.

' The coal measures, whose limits have been thus defined, occupy an area of about 400 square miles, throughout which, except in the river beds or their immediate neighbourhood and on a few small hills, no rocks are exposed, a considerable covering of alluvium concealing all. To such an extent is this the case that a traveller might pass over the Bistrāmpur and Partābpur road for twenty-two miles without seeing a single outcrop of Barākars, save at two or three of the river crossings.

' The level of this area falls gradually from south to north, Bistrāmpur at the south-east corner being 1943, and Kiunra on the northern boundary 1747 feet, above the sea-level. The drainage of the eastern three-fourths of the field is effected by the Mahān river and its tributaries. The waters of the remainder are carried directly into the Rer by the Pasang and other smaller tributaries. The Mahān itself joins the Rer at a point a few miles to the north-west of the field, in its course traversing a channel deeply cut in the above-mentioned barrier of metamorphic rocks which bounds the fields on the north. This fact, if others were wanting, affords evidence of the immense denudation which has taken place. But in the isolated Pilka hill, formed of the upper sandstones which rest on the southern

‘ boundary of the field, there is a remnant of the rocks, which
‘ with a covering of trap filled up the basins and valleys exist-
‘ ing in the ancient metamorphic area. Thus it can be seen
‘ what were the conditions which gave the river a fall from
‘ above, sufficient to enable it in the long lapse of time to
‘ cut down through what, under other circumstances, would
‘ have been an unsurmountable obstacle to the formation of
‘ a drainage outlet for this area on the north.

‘ Under somewhat similar conditions, two other con-
‘ siderable rivers, the Kanhār and Rer, have cut gorges for
‘ themselves, through which they are gradually removing all
‘ traces of those rocks whose former presence enabled them
‘ to force their way to the Son. Thus the valleys and basins
‘ are being sculptured and cleared out anew, the sedimentary
‘ rocks broken up into detached areas, and the basal meta-
‘ morphics gradually re-exposed to the direction of the
‘ denudation.’

Mr. Ball found in the Mahān river section a seam opposite the mouth of the Dekia stream, of which four feet of coal and carbonaceous shales was exposed. This coal was of inferior quality but burnable. Higher in the section he saw a considerable seam which is exposed along the northern bank and contains much coal of third or fourth-rate quality which might be easily worked. Just beyond the Patpuria stream a seam of inferior but burnable coal was found, and Mr. Ball mentions several other seams in the section of this stream and of the Rer and other streams which traverse the coal-field. In conclusion, he sums up the result of his inquiries as follows :—

‘ With the exception of building stones, which are of the
‘ usual character found in the Barākar and Tālchir rocks, the
‘ economic resources of the Bisrāmpur coal-field are limited
‘ to coal.

‘ From the imperfection of the sections, and the difficulty
‘ of identifying the partially exposed coal-seams at different
‘ localities, any attempt at a tabular statement of the number
‘ of seams would only tend to exaggerate the importance of
‘ the large proportion of them, which, while they will in all
‘ probability prove to be worthless, cannot, at present, from
‘ the limited data which we possess regarding them, be
‘ individually asserted to be so.

‘ It may be regarded as an established fact that good coal does exist in fair abundance ; and from the horizontality of the seams, in a suitable condition for working. But borings can alone furnish facts sufficiently reliable for estimating the extent and thickness of individual seams, and generally the total amount of coal existing in the field. Such borings at a few well selected sites would, in consequence of the undisturbed character of the beds, and the comparatively small thickness of the whole formation, give conclusive and exhaustive information as to the amount of coal obtainable.

‘ To prove the individual seams which, as at present exposed, are the most promising, I would recommend borings being made on the west bank of the Mahān, a mile and a half north of Chendia ; on both banks of the Mahān at Bhagara, and on the southern bank of the Pasang, north of Jaldega ; and from these points in whatever directions the original results would render it probable that the seams extended.

‘ For proving the total amount of coal throughout the area occupied by the coal measures, borings should be made all across it. It is at present hardly necessary, however, to go further into the question, as the probability of this hill-surrounded area being ever the seat of mining enterprise is so slight that the existence of coal there, in whatever quantity, can hardly be said to have any immediate importance from an economic point of view.

‘ The coal-fields below the plateau in the Mānd valley, ninety miles to the south, are the only localities in Western Chotā Nāgpur, which are ever likely to be made use of by any railway connecting Calcutta and the Central Provinces.

‘ The following is the result of the assays of coals from five localities :—

No.	Coal Seams.	Carbon	Volatile	Ash.
1	Rer river near Panri (water 5·5) ...	57·7	38·2	4·1
2	Pasang river, Jainagar and Kumda Road. ...	56·2	37·0	6·8
3	Mahān river Bhagara ...	50·2	33·0	16·8
4	Mahān river North of Chendia... ...	48·5	32·4	19·1
5	Masa river North of Chendia (water-4) ...	45·5	31·6	22·9

‘ In a paper on the antiquities of Surguja, Colonel Ouseley mentions the occurrence of coal, iron, gold, ochre, marble, and lime in this State, but none of these things except coal seems likely to be important from an economical point of view.’

445. Previous to the year 1907 no records have been maintained, but it seems that the State is not particularly liable to famine. When the crops are poor, the people can supplement their food stocks with jungle produce, such as mahuā, yams, *chironjī* and other fruits, particularly that of the *sāl* tree. In 1908 some distress was experienced, due to the failure of crops in 1907. The monsoon of 1907 set in in good time, but the rainfall was not sufficient nor evenly distributed. In the *tappās* of Rāmkolā, Jhilmili, Chāndni, Rājkhētā and Pāl the rainfall was scanty. Owing to the abrupt cessation of the rains towards the end of August 1907, the prospect became gloomy. Further the month of September passed away without rain. The average outturn for the State was estimated at ten annas, and in the more affected *tappās* mentioned above, the outturn was only from four to six annas. Petty works were started in Jhilmili, Rāmkolā and Ambikāpur. In addition to this, well-to-do *gaontias* undertook to construct field embankments to provide work for their ryots. *Takāvi* loans were made by the State to the extent of about Rs. 9000. In the *ilākadāris* and *khorphosh-dāris* money and grain loans were advanced. Prices began to rise in the latter half of 1907 and remained very high in the first half of 1908. Rice sold at the rate of four seers per rupee and the pinch of scarcity was felt by the people during this period. There were, however, no deaths from starvation, and no cases of wandering and emaciation were noticed.

446. For revenue purposes the Surguja State is divided into 22 *tappās* consisting of 1652 villages; they are as follows:—

Land revenue administration.

(1) Ambikāpur, (2) Bilāspur, (3) Binjhpur, (4) Chalgali, (5) Chāndni, (6) Chāndo, (7) Deurā, (8) Jhilmili, (9) Kāndari, (10) Ludrā, (11) Madguri, (12) Mangārpur, (13) Mahri, (14) Pahārbūla, (15) Pāl, (16) Pilkha, (17) Partābpur, (18) Rāmkolā, (19) Rājkhētā, (20) Rājpur, (21) Rāmpur, and (22) Tātapāni. Of these five are held as maintenance grants

(called *khorphoshdāris*) by members of the Chief's family; four are held by *ilākadārs* and the remaining thirteen *tappās* are under the immediate control of the Chief.

Formerly an officer known as a Tahsildār was placed in charge of each group of four or five *tappās* for the purposes of revenue collection. These Tahsildārs had no judicial powers, and their chief duty was to collect revenue from all sources and pay the same into the treasury; but since the transfer of the State to the Central Provinces, they are being replaced by Naib-tahsildārs who are given judicial as well as executive powers.

In this State there are several subordinate tenure-holders under the Chief, three of whom are Rājputs and are of importance, owing to their social standing and the extent of their estates. The first of these is the Chief of the Udaipur State, who holds the two large and fertile *tappās* of Srinagar and Partābpur and also the smaller properties of Binjhpur and Chalgali. The Chief of Udaipur State is nearly related to the Surguja Chief and holds these properties as a *khorphoshdār* of the Surguja family. The next in importance is Bhaiyā Sheo Prasād Singh Deo, who holds the large *tappā* of Jhilmili, which borders on the Korea State. Lastly, there is Lāl Har Prasād Singh Deo of Lakhanpur who holds the *tappās* of Rāmpur and Mahri. A fourth land-holder of some importance is the Gond *ilākadār* of *tappā* Rāmkolā. These *khorphoshdārs* and *ilākadārs* until recent times had their own police and excise arrangements, but now the Chief is responsible for these branches of the administration. The forests of their estates are still in the possession of the *khorphoshdārs* and *ilākadārs*.

Throughout this State the position of the *gaontias* or village headmen is greatly inferior to that of the *gaontius* in Gāngpur, where they are frequently men of considerable substance and fully prepared to resent any encroachment on their rights by the Chief. In the Surguja State the *gaontia* is looked upon as merely a paid servant of the proprietor of the village. He is given a certain quantity of *manwār* land free of rent as remuneration for collecting the rents, carrying out the orders of the State, and providing supplies and coolies as required. He is expected to keep his village in good working order, and if he is unable to do this, he is got rid of. There is no

right of succession from father to son, and the *gaontias* claim no such right. Both in the *khālsa* and zamindāri areas of the State a very strong hand is kept over the *gaontias*.

The lands are classified as (1) *baharā*, (2) *chaurā*, (3) *bhāta* and (4) *dānd* or *gorā*. Rent is levied, except in the Lakhanpur estate, only on the *baharā* lands which are regular paddy lands. The payments in kind of urad, maize, oil and cotton, paddy and rice at the time of *dasai salāmi*, are, however, an indirect charge on the second and third class of lands; and there are certain additional impositions in Jhilmili, known as the *kapurbhanja* and *reg*. In the Lakhanpur estate *baharā* lands are charged for at rupee one per *khandi* of seed sown, *chaurā* at twelve annas for the same quantity of seed sown, and *bhāta* at six annas per *khandi* of seed sown. A usual holding is about Rs. 4 of land, which with a small quantity of *tikrā* or upland, for which rent is not charged, is cultivated by one plough and two pairs of bullocks. The villagers frequently assist one another in their cultivation. In the *khālsa* portion of the State, the villages are leased to the *kedārs* by the Chief himself, while in the zamindāri area the zamindārs lease out the villages, and the amount of *nasarāna* (premium) levied at the time of renewal of the lease is trifling. Leases are generally given for a period of three years.

447. The relations of the Chief with the British Government are regulated by a *sanad* granted General Administration. in 1899, and re-issued in 1905 with Administrative control. a few verbal changes due to the transfer of the State to the Central Provinces. Under this *sanad*, the Chief was formally recognized and permitted to administer his territory, subject to prescribed conditions, and the tribute was fixed at Rs. 2500 for a further period of twenty years, at the end of which it is liable to revision. The Chief is under the general control of the Commissioner, Chhattisgarh Division, as regards all important matters of administration, including the settlement and collection of land revenue, the imposition of taxes, the administration of justice, arrangements connected with excise, salt and opium, and concessions of forest or other rights, disputes arising out of such concessions, and disputes in which other States are concerned; and he cannot levy import and export

duties or transit dues, unless they are specially authorized by the Chief Commissioner. He is permitted to levy rents and certain other customary dues from his subjects. The State is administered by the Chief himself. In civil and revenue cases, his decision is final; but the Political Agent can advise a reconsideration of any case in which a failure of justice appears to have occurred. In criminal cases the Chief is empowered to pass a sentence of imprisonment of either description for a period of five years, or of fine to the extent of Rs. 200, or of both imprisonment and fine to the above extent; but all sentences exceeding two years' imprisonment or Rs. 50 fine have to be referred to the Commissioner for confirmation. In all cases of heinous offences, calling for heavier punishment, the Chief exercises the powers of a committing magistrate, and all such cases are dealt with by the Political Agent, who exercises the powers of a District Magistrate and Sessions Judge, but any sentence of imprisonment for more than seven years passed by him requires the confirmation of the Commissioner, Chhattisgarh Division; and sentences of death require the confirmation of the Chief Commissioner. In the administration of the State the Chief is assisted by a magistrate, who exercises the powers of a magistrate of the second class, and in civil matters those of a Civil Judge. Besides the magistrate, there is a Tahsildār at Ambikāpur, the headquarters of the State and a Naib-tahsildār at Partābpur (a maintenance grant of a relation of the Chief). The former exercises the powers of a magistrate of the second class, and deals with suits up to the value of Rs. 300, while the latter exercises the powers of a magistrate of the third class, and tries suits up to the value of Rs. 50. Appeals from the decisions of the Civil Judge, Tahsildār and Naib-tahsildār in civil cases lie to the Chief, and in criminal cases to the Political Agent.

448. The excise administration is now entirely in the hands of the Chief, who receives all the income derived from this source.

Excise.

The excise system in force is the outstill system. The total number of liquor shops and outstills in the State is 176 and the area of the State is 6089 square miles with a population of 351,011 souls in 1901. This gives one shop to every 34 square miles and one shop for every 1991 souls. The shops are put

up to auction annually. For the supervision of the excise department, there is a staff of an Excise *darogā* and four peons. The brewing of *handia*, or *kusnā* (rice-beer) as it is called here, has been entirely forbidden. The Saontas, Korwās and Khorākūs were all addicted to liquor, and brewed it not from rice but from *gondhli*, *meru* and *kulthi*. The Manjhwārs, Ahirs, Kols, Oraons, Bhuinhārs and Gonds all used to drink rice-beer freely.

There are also twelve shops for the sale of *gānjā* and opium in the State. Opium is purchased from the District treasury at Bilāspur and *gānjā* is purchased from the wholesale vendor at Bilāspur and is not grown locally now.

449. At the headquarters of the State there is a dispensary, named the Laurie Dispensary, after Mr. H. M. Laurie, who was the Medical and Vaccination. Political Agent when this institution was opened in 1906. It is manned by two Hospital Assistants, a compounder and the necessary staff of servants. The total number of patients treated at the dispensary in 1908 was 3040 and the number of surgical operations performed was 71. The dispensary staff vaccinated 552 persons while the staff of eight vaccinators employed in the interior of the State dealt with 5163 persons in 1908. The work of the vaccinators is supervised by the senior Hospital Assistant.

450. The total number of schools in the State is eighteen including one girls' school. None of them teaches above the primary Education. standard at present. The number of pupils attending the schools is 1222 including girls. Competent and certificated teachers have been appointed to look after these schools. There is also a Deputy Inspector of Schools for the State. The institutions are making fair progress, but education in this State cannot be looked upon as anything but backward, and it is only within the last three or four years that any serious attempts have been made to reach the people.

451. The State is divided into 13 Station-house circles with 9 outposts attached to them. Police. The State has thus a larger number of Station-houses than any other State (except Bastar) under this Agency, and the police work is probably the heaviest.

House-breakings and dacoities form the bulk of the crime, and for these the Korwās, who live on the boundary of the Palāmau District, are mainly responsible. The police force consists of one Inspector, 15 Sub-Inspectors, 18 head-constables, 26 writer-constables, and 153 constables. Besides the police force, there is a body of rural police here known as *goraits* or *chaukidārs*. They are paid by local contributions from the villages which they serve, each man having charge of a circle of villages. The *gaontias* and villagers themselves decide what each village and villager is to pay, and this system appears to work smoothly. The Chief and the zamīndārs do not interfere in the matter at all. The *goraits* (*chaukidārs*) are drawn from the lowest classes, such as Pankās and Ghasias, and are ignorant and wanting in intelligence, but are fairly satisfactory agents for the reporting of crime and the collection of vital statistics, provided that their work is regularly checked on the spot.

452. The jail at the headquarters of the State has recently been practically reconstructed and enlarged. The average daily population during 1908 was 131·49 convicts. The establishment is under the charge of the magistrate or Tahsildār who has under him a jailor, a head warder and seventeen warders. The industries carried on in the jail are oil-pressing, weaving and wheat-grinding, but many of the prisoners are also employed outside the jail on brick-making and gardening. The jail garden is a large one and capable of providing an ample supply of vegetables for the prisoners. There is no special Hospital Assistant attached to the institution, but the Medical Officer from the town hospital visits the jail daily and treats such of the prisoners as require medical care. Prisoners sentenced to more than two years' imprisonment are transferred to the British Central Jail at Raipur. Until recently each of the larger land-holders paid for the keep of each criminal from his estate, but now they pay a lump sum annually irrespective of the actual number of prisoners from any particular estate.

453. There is no Public Works Department in the State. The construction and repairs of roads, buildings and bridges are carried out by local labourers under the *begār* system.

Laws in force. 454. The following Acts are in force in the State :—

- (1) The Indian Penal Code.
- (2) The Criminal Procedure Code.
- (3) The Civil Procedure Code.
- (4) The Evidence Act.

In other respects the spirit of British Indian Acts is followed.

455. The real income and expenditure of the State in 1908 were Rs. 2,40,473 and Rs. 1,66,523 respectively. The chief items of Income and Expenditure. income were land revenue Rs. 77,757, excise Rs. 25,597, stamps Rs. 1193, law and justice Rs. 2491, jail receipts Rs. 2368, pounds Rs. 2360, and by sale of investment Rs. 5000 ; while the important items on the expenditure side were tribute Rs. 2525, allowances and assignments Rs. 47,074, administration Rs. 11,570, forests Rs. 1404, excise Rs. 6164, jail Rs. 13,875, police Rs. 16,409, education Rs. 3813, medical Rs. 2137, miscellaneous (such as live-stock, garden, etc.) Rs. 33,485, public works Rs. 8164 and loans Rs. 12,930. The income from forests and lac has hitherto been appropriated by the Chief, and the expenditure on the department has at the same time been borne by him. In future however the income and expenditure will be accounted for in the State treasury accounts, and it is possible that this will raise the total income of the State to nearly twice its present figure, if lac continues to be a popular crop with the people.

UDAIPUR STATE.

456. This State was formerly included in the Chotā Nāgpur States of Bengal, but in Position and boundaries. 1905 it was transferred to the Central Provinces. It covers an area of 1052¹ square miles, lying between 22°-3' and 22°-47' N. and 83°-2' and 83°-48' E. On the north it is bounded by Surguja, on the east by Jashpur and Raigarh, on the south by Raigarh, and on the west by the District of Bilāspur.

457. The State is walled in on the north by the great plateau of Mainpāt in Surguja, which Physical features. rises to a height of 3781 feet above the sea. From the edge of this tableland, which forms the watershed of streams running north and south, a steep descent of 1500 feet leads down to the fertile valley of the river Mānd, and is continued in a succession of terraces to Raigarh and the southern boundary of the State. The northern half of the State is hilly and covered with forests, while the southern portion is more level and open. The Mānd river flows south from the Mainpāt plateau for about fifteen miles and then turns westward past the capital of the State, Dharamjaigarh or Rābkob, until it reaches the border. It then bends to the south and forms the boundary of the State for the greater part of its course from that point. The channel is deeply cut through sandstone rocks in a series of alternate rapids and pools, and the river is not navigable in any part of its course within Udaipur. Four miles west of Dharamjaigarh it is met by the Koergā river which likewise rises in the Mainpāt hills, and at the southernmost point of the State it is joined by the Kurket river, ultimately falling into the Mahānadi river in Raigarh. These are the only streams of any size.

458. The forests are mainly composed of *sāl* (*Shorea robusta*), but do not appear to contain at present much timber of value. In the past they have been too freely felled and

1. This figure, which differs slightly from the area shown in the Census Report of 1901, was supplied by the Surveyor-General.

tapped for resin, and all timber which was easy of access has been exploited. The *kusum* (*Schleichera trijuga*) and *palās* (*Buteo frondosa*), which are valuable for the production of lac, are common. The *sāj* (*Terminalia tomentosa*) grows freely in the plains and is used for rearing the tasar silk-worm. The *mahuā* (*Bassia latifolia*) is plentiful and much valued as a source of food and drink. The *shīsham* (*Dalbergia latifolia*) and *bija* (*Pterocarpus Marsupium*) occur, but are not common. Among the other trees of value may be mentioned the *harrā* (*Terminalia Chebula*), *tendū* (*Diospyros melanoxylon*), *chār* (*Buchananian latifolia*) and bamboo (*Dendrocalamus strictus*). In the open country we find the *mungā* (*Moringa pterygosperma*), *jāmun* (*Eugenia Jambolana*) pipal (*Ficus religiosa*), banyan, *dummar* (*Ficus glomerata*), *nīm* (*Melia indica*), *kadam* (*Anthocephalus kadamba*), *ber* (*Zizyphus jujuba*), jack-fruit and tamarind.

459. The chief geological formation of the State is a coarse

Geology. carboniferous sandstone, appearing on the west in a low range of hills,

which divides the small river Koergā from the Mānd coal, gold, iron, mica, laterite and limestone exist, but no regular investigation has yet been made into the mineral resources of the State. A coal-field, situated two miles east of Dharamjaigarh, is worked for brick-burning. Coal also crops up in the bed of the Mānd river about four miles to the west of Dharamjaigarh, and recently a seam has been found close to the Mānd river at Lāt, a village in the south of the State.

460. The wild buffalo is now extinct in this State, but

Wild animals and birds. the bison (*Bos gaurus*) is still found in the northern hills. The forests also contain tigers, leopards, bears, wild hog, sāmbar (*Cervus unicolor*), spotted deer (*Cervus axis*) and nilgai (*Bos elephas tragocamelus*). Wild elephants occasionally stray in from the south. Among birds the peafowl, red jungle-fowl, the green pigeon and the grey partridge may be mentioned.

461. Ever since the conquest of Surguja by the Raksel

History. Rājputs, the Udaipur State formed part of the Surguja State, and was

an appanage of a younger branch of the ruling family in Surguja. In common with the rest of the Surguja group of

States, it was ceded to the British Government by the provisional agreement concluded with Mūdhōji Bhonsla (Appā Sāhib) in 1818. At the time of its transfer to the British, Kalyān Singh, then Chief of Udaipur, paid tribute through Surguja. In 1852 the Chief and his two brothers were convicted of man-slaughter and sentenced to imprisonment, and Udaipur escheated to Government. At the time of the Mutiny in 1857, the former Chief and his brothers made their way back to Udaipur, and established a short-lived rule. In 1859, the survivor of the two brothers was captured, convicted of murder and rebellion, and transported for life to the Andaman Islands. Subsequently in 1860, the State was conferred on Bindeshwari Prasād Singh Deo, a brother of the Chief of Surguja, who had rendered good service during the Mutiny. This Chief resided at Partābpur, the headquarters of a tract which he held as a maintenance grant in Surguja, and was a ruler of considerable ability and force of character. In 1871 he aided in the suppression of a rebellion in the Keonjhar State, for which he received the thanks of Government, and gifts of an elephant with gold-embroidered trappings and a gold watch and chain. He obtained the title of Rājā Bahādur as a personal distinction, and was also made a Companion of the Most Exalted Order of the Star of India. In 1876 he died, and was succeeded by his son, Dharamjīt Singh Deo, who took up his residence at Rābkob in Udaipur, which he re-named Dharāmjaigarh. He died in 1900 leaving a son, Chandra Shekhar Prasād Singh Deo, who is still a minor, and has been educated at the Rāj Kumār College, Raipur. The State, during his minority, has been under the management of Government, first under the direction of the Commissioner of Chotā Nāgpur in Bengal, and later (since 1905) under the Commissioner of the Chhattisgarh Division of the Central Provinces.

462. In 1881 the population was returned as 33,955, in 1891 as 37,536, and in 1901 as 45,391; this large increase is due partly to a more accurate enumeration and partly to the country having been rendered more accessible by the opening of the Bengal-Nāgpur Railway, which passes within seven miles of the southernmost point of the State. The population is contained in 196 villages, and the density is 43 persons to the square mile.

463. At the last census, Hindus numbered 41,373 and Animists 3897. The aboriginal tribe of Kaurs (18,000) is the most important section in point of numbers.

Religion, occupation and caste.

These people claim descent from Chhatris who were defeated by the Pāndavas at Kurukshetra and subsequently migrated to their present abode. The zamīndār of Bāgbahār is the local head of the tribe, and has recently ordered his followers to give up alcohol and the keeping or eating of fowls, a sign that they are endeavouring to raise themselves in the social scale. The Kaurs believe universally in witchcraft and magic and worship Mahādeo and a large number of godlings, amongst the later being a former *gaontia* of Girsia village who was killed by a tiger, and whose spirit is believed to return from time to time in the shape of a man-eating tiger. The village priests are usually Baigās, but Bairāgis occasionally serve in this capacity, and the priest of the zamīndār of Bāgbahār is an Uriyā Brāhman. The Bhuiyās, Chiks, Manjh-wārs, Mundās, Oraons and Pāns, with from 2000 to 4000 each, are also well represented. The Gonds are said to have come from the Chānda District; at one time many of them held the positions of zamīndārs, but at the present day only two persons have this status, namely, the zamīndārs of Chhāl and Sur, and the estate of the latter is insignificant. The Rāj-Gonds are Hinduized, but the Dhur Gonds resemble the Kaurs. The Oraons seldom rise to be *gaontias*, but are considered excellent labourers owing to their hardiness and physical strength. About three-fourths of the population are agriculturists, and the majority of the remainder are labourers indirectly dependent on agriculture. Traders and artizans are a negligible quantity, and the higher castes are scantily represented. Several Rājputs from the Gayā District have, however, settled here and there as tenants and petty moneylenders, and in the latter capacity have earned a bad reputation for dishonest dealing and excessive usury.

464. The villages are generally split up into several hamlets or distinct quarters are assigned to the various castes. A well-drained site with easy access to water is selected and the houses of the more important tenants are grouped round that of the *gaontia* in an irregular fashion. A well-to-do

Social life and customs.

tenant's house has four or five rooms in the main building with a fenced yard in the front and at the back in which his cattle sheds and out-houses are located. The poorer classes have single-roomed houses with a verandah along the front. Tiled houses, though very rare, are now beginning to appear here and there. Usually, however, the buildings are thatched with grass and the walls are of mud or of wooden palisading, plastered with mud.

Rice, supplemented by Indian corn and various pulses, is the staple diet of the people throughout the State. Vegetables and fish are added at the evening meal, and the stale rice, with water and salt added, is taken in the morning. Those who cannot afford much rice make a kind of rice-gruel and take that. Jungle root and fruits are also freely used. The clothing of the people is very simple. Men wear a *dhotī*, a piece of cloth wrapped round the head, and another piece thrown over the body. Usually coarse cotton cloth is worn, but the better class wear tasar silk cloth. The women wear a single piece of cloth wrapped round the waist and then carried over the upper part of the body, and adorn themselves freely with anklets, armlets, necklets, bracelets and ear-rings of brass or base metals. Men often wear silver bangles and waist-belts. Few people can boast of a complete set of brass cooking-vessels, and the house furniture is usually very simple, consisting of a few wooden benches, stools and some string cots.

465. Amongst the local castes, the parents arrange the marriages without the intervention of a barber or Brāhman, and no Brāhman is needed at the wedding itself. The auspicious day for the marriage is fixed by a *pañchāyat* of the caste and the ceremonies at the bride's house last the greater part of three days. At the *bhānṛar* ceremony (when the bride and the bridegroom together walk round a pole seven times) seven women assist instead of a Brāhman, and each is given a *sāri* for this. The young couple receive presents of money, cooking-pots, etc., from their parents and relations. Widow re-marriage is permitted among the local castes. The ceremony is simple. The woman puts on *chūris* (bangles) and covers her head with a *sāri* presented by the man in the presence of a *pañchāyat*.

The man touches her right ear, and the couple then salute all who are present. The ceremonies at birth and death are not in any way noteworthy.

466. The chief amusements of the aboriginal castes are singing and dancing. The Gond Amusements. have the *karmā*, in which the men form line opposite the women and dance and sing love-songs in answer to one another to the accompaniment of drums. The boys indulge in stilt-walking in the rains and play tip-cat, while the girls play with dolls and indulge in blind man's buff. Generally speaking, however, the people have few amusements.

467. The Rāj-Gond zamīndār of Chhāl with 13 villages and the Kaur zamīndār of Bāgbahār are the two most important men in the State. A third zamīndār (Sarbjit Singh Gond of Sur) owns now only one village. Among the *gaontias* Beni Dās Bairāgi of Dhaska Mundā and Balbhadri Mahākul of Lureg are the most important.

468. The commonest soil is *matāsi*, a yellowish clay well adapted for growing rice. The Agriculture. Soils. black soils known as *kanhār* and *dorsā* are not frequently met with. *Pālkachhār*, an alluvial soil, is fairly common. The inferior soils are known as *bhāta* and *patparkachhār*; they contain an admixture of pebbles, are usually found in high-lying ground, and require frequent fallows. Fields are also classed according to their positions (in order of merit) as *baharū* or *dhondhi*, *gabhār*, *nār*, *darhā* and *tikrā*. The first three are excellent for rice, and the *baharū* fields in *pālkachhār* soil on the banks of rivers can be double-cropped.

469. Statistics of crop-areas are not available, but there is no doubt that rice is by far the most important crop. The varieties distinguished by the people are very numerous, and the systems of cultivation are the same as in Sārangarh and Rai-garh, though manuring and irrigation are not so commonly resorted to. Caterpillars and grass-hoppers are the chief pests. Urad (*Phaseolus radiatus*), mūng (*Phaseolus munge*) and arhar (*Cajanus indicus*) are commonly grown. There is an early variety of the latter known as *aghani*, which is har-

vested in November. Among the millets, kodon (*Paspalum scrobiculatum*), khedi (*Panicum psilopodium*), janwā (*Panicum frumentaceum*) and kang (*Setaria italica*) are grown, and in hilly tracts two grass-like crops known as *rendi* and *bedi*. Among oilseeds til (*Sesamum indicum*), jatangi (*Guisotia oleifera*), castor and mustard are the most common. Cotton is also grown, generally on new land manured with a layer of ashes. *San* (*Crotalaria juncea*) is also grown. Wheat is cultivated in some of the northern villages, and gram is grown to a small extent everywhere.

470. The cattle bred locally are insufficient for the needs of the people, and hence many animals have to be imported from the Sakti and Bamhni markets. Cows are kept for breeding purposes and not for their milk. In the hot weather some rice-straw is given to the cattle when they return from grazing in the evening; otherwise they live on what grazing they can pick up. Cow-buffaloes are not often found except in possession of well-to-do tenants or professional graziers. The local ponies are poor; goats and sheep are found in every village, but are usually kept for the purposes of sacrifice only.

471. The State has hitherto done little in the way of granting cash loans for land improvement or purchase of seed and bullocks. Grain loans, both for seed and food, are however freely granted to *gaontias* and tenants, repayable at harvest with 25 per cent. interest in kind; and in famine times the interest is often remitted. Private moneylenders charge high rates for cash loans varying from two to five per cent. per mensem. The Kaur and Gonds, who are given to drink and careless in money matters, fall easy victims to these people. It will be interesting to see whether the prohibition against drinking, lately issued by the zamindār of Bāgbahār to the Kaur tribe, brings about an improvement in their material condition.

472. Local inquiry shows that thirty years ago husked rice sold at four maunds to the rupee, unhusked rice at ten maunds, urad and mūng at three to three and a-half maunds, cotton (uncleaned) at two maunds, and kodon at eight maunds.

But by 1885 husked rice was selling at one maund and urad, mūṅg and til at thirty seers to the rupee. In 1887, owing to famine, the price of rice and mūṅg rose to six seers, of urad to ten, and of til to five seers. At present husked rice, urad and mūṅg sell at twelve seers and til at eight seers per rupee. The opening of the Bengal-Nāgpur Railway, which passes within seven miles of the border of the State and within forty miles of its capital, has brought about this levelling up of prices.

473. Labourers locally known as *kamiyās* are divided
Wages. into four classes—

(1) *Sawkhās*.—These men obtain advances of a few rupees without interest from their masters in lieu of any money payment as wages, a daily ration of grain or rice, cloth and a blanket. If a man repays his advance, he can take service under another master. The members of his family can work for any one, and the *sawkhā* himself can work for others if his master does not require his services.

(2) The ordinary *kamiyās*.—These people are the worst off, receiving cooked food from their employers but no paddy. Sometimes they get a present of clothes, but no advances are made to them, and they live from hand to mouth as they happen to get employment.

(3) The *parikha kamiyās*.—These receive no wages, but cultivate dry lands of their own. Being unable to pay the rent for wet lands or to keep plough cattle, they arrange with the wealthier ryots to drive the latter's ploughs or work on their land for two days and in return use their employer's plough and cattle for one day to plough their own dry land.

(4) The *burā kamiyās*.—This class consists mainly of those who have taken cash loans on interest and cannot repay their debts. They are given Rs. 12 a year (which is set-off against their debts), and occasionally receive clothes and blankets. Fortunately there are not many of this class.

A grazier receives a small quantity of grain every night from each man whose cattle he watches, besides the milk of all milch cattle every fourth day. He also has a little land rent-free. The wives of the *kamiyās* generally clean the cattle stalls, receiving in return two *sāris* or *lugarās*. The village servants, such as the *gorail* and *jhāṅkar* (village

watchman), barber, washerman, and priest hold land rent-free, and receive dues in grain also. Washermen are only employed when there is a death in a house, and the barber is also not generally employed.

474. The industries are limited to the simple needs of the community. Pankās, Chiks and Manufactures. Mehrās turn out coarse cloth for local wear ; Bharewās and Kasers manufacture the rough anklets and other ornaments worn by the women-folk ; the Kumhārs turn out earthen pots and rough tiles and bricks ; and the Chamārs shoes and leather yoke-strings and water-buckets.

475. The usual measure, the *tāmbī*, is one of capacity supposed to contain 160 tolās or two Weights and measures. seers of rice. Subdivisions of this are—the *mān* (40 tolās) and the *churki* (20 tolās). Twenty *tāmbīs* make one *khandī* (one maund) and ten *khandīs* make one *gonā*. A *katchā* seer of 48 tolās is also used and a *katchā* maund of rice is supposed to sow one acre of land.

476. Markets are held twice a week at the capital (Dharamjaigarh), and once a week Markets. at five other places in the State, chief among which are Pāthalgaon and Mahārājganj. There are no markets for the sale of cattle only.

477. Before the opening of the Bengal-Nāgpur Railway all imports came on pack-bullocks Trade. from Gayā District, Mirzāpur and Calcutta. Now, however, imports and exports come *viā* Khursia station in Raigarh State, 39 miles from Dharamjaigarh. The chief articles of import are salt, tobacco, cotton cloth, *gur*, spices, kerosine oil, hardware and metal utensils, while the chief exports are rice, mahuā, *chironjī* (an oily edible nut like the pistachio), horns, hides, wax, lac, *ghī*, til (*Sesamum indicum*) and cotton.

478. The State maintains 215 miles of roads, but most of these are mere fair weather tracks. Communications. A surface road with wooden bridges, which it is hoped to raise to a second-class road, runs from Dharamjaigarh to Ero on the Raigarh boundary (32½ miles). Thence the Raigarh State is constructing a second-class road to Khursia station (6½ miles). Fair weather tracks lead from Dharamjaigarh to Sakti on the

south-west, to the Surguja border on the north and to Tamtā on the east.

479. Nearly every village contains more or less forest,

Forests.

but the most heavily wooded tracts lie in the northern half of the State and along the hills bordering Raigarh in the southern half. The forest area is estimated at about 600 square miles, of which about half is reserved. The principal species of trees found are enumerated in the paragraph on the botany of the State. *Sāl* (*Shorea robusta*) is the chief timber tree, and in some places attains a fair size. The forests have, however, been so much cut about and damaged by being tapped for resin that there does not appear to be much useful timber available. The income from lac and grazing dues is included in the forest accounts. In 1907 the forest income was about Rs. 12,700 and the expenditure a little over Rs. 900. Commutation fees brought in about Rs. 2900; sale of wood (timber, bamboos and fuel) about Rs. 8700 and minor produce about Rs. 1100. The staff consists of a *darogā*, a *muharrir* and ten peons. The ryots are allowed free grazing for their cattle, but professional graziers pay four annas a head for each cow-buffalo.

480. There is reason to believe that there is a good deal

Minerals.

of coal in the State, and iron is also found there. A beginning has recently been made in the way of exploration, but the work is not sufficiently advanced to justify any positive statement as to the value of the mineral resources of the State. Gold, iron, mica, laterite and limestone are also known to exist, but it is doubtful if the three first-named articles are worth taking up seriously.

481. The earliest famine of which the people have any

Famine.

recollection is that of 1868. No written records have been found, but the surviving eye witnesses say that continuous heavy rain in that year rotted the crops in the fields, and that after the people had re-sown their land, the rain stopped entirely and the crops withered for lack of moisture. The people resorted to the jungles and lived on roots, fruits, leaves and bark. They had plenty of money from the sale of lac but no grain. Rājā Bindeshri Prasād came to the

rescue by throwing open his private granaries and selling cleaned rice for eight seers to the rupee and juār and kodon at twelve seers. He also advanced loans freely, in cash and kind, to the tenants and *gaontias* at 25 per cent. interest, which were easily repaid at the next harvest. In 1876 the people of this State did not feel much distress. In 1887, the crops were poor (45 to 60 American notation), and the price of rice rose to six or seven seers per rupee owing to the demand for export. The Rājā opened public kitchens served by Brāhmans and relief-works on tanks, embankments and roads. Thousands of the jungle-folk were employed on cutting and sawing wood for sleepers. Loans in cash and kind were also freely advanced as in 1868, but in spite of all, the mortality is said to have been heavy. Again, in 1899-1900, there was a failure of crops, due in this instance to the sudden cessation of rain and the drying of the fields before *būāsi* operations could be carried out. The price of rice rose to seven or eight seers per rupee, but the people do not appear to have been severely distressed. With the aid of roots and fruits from the State forests and such crops as they were able to harvest, they managed to hold out. The State advanced seed-grain free of interest to those who needed it. In 1907 the rain again failed, ceasing early in September; but the crops were generally fair. Prices again rose to the pitch of 1899-1900, owing to the demand from outside; but on this occasion the people were able to sell for export and profited accordingly. Those who had parted with all their stocks were given loans from the State granaries or made their own arrangements with private dealers, but no relief measures had to be undertaken.

482. The State was so remote and backward prior to the advent of the railway that but little attention was bestowed on its development until recently. In the time of Rājā Sheorāj Singh the land revenue was fixed by arbitrators selected from the *gaontias*, who are State servants appointed, one in each village, with the approval of the general body of ryots thereof, to superintend the village affairs. Rice-growing land (*dhoin*) alone was assessed; the uplands (*tānr* and *tikrā*) were left out of account, because the tenants gave their labour without payment for State purposes.

in return for the crops raised on these lands. When the revenue had been determined, another arbitration board, consisting of the *gaontias* and leading tenants, distributed it between the holdings. For this purpose each holding was split up into *khuntis* or units according to its seed capacity. A *khuntī* is the area which can be sown broadcast by one *khandī* (32 seers) of rice, and this area differs considerably with the soil and position of the field. The *gaontia* was remunerated by being allowed to cultivate, free of payment, an area which was supposed to be equal to one-tenth of the occupied area of the village, and which in practice was usually the best land available. The net result of the assessment, therefore, was that the whole of the revenue enhancement had to be borne by the tenants, and the *gaontia* contributed nothing, except that at each settlement he made a present (*nazarāna*) to the Chief in return for which he was given *pān* (betel) and a turban. Even this *nazarāna* did not come out of his own pocket if he was strong enough to induce his tenants to pay it. The land revenue, however, was trifling, and averaged only about Rs. 5 for a village. Coin was virtually unknown, and the State dues were paid either in kind, in the shape of ropes, baskets, fish and rice, or in cowries at two hundred *cowries* to the *dogānis* and 36 *dogānis* to the Nāgpuri rupee.

During the reign of Rājā Bindeshwari Prasād this system seems to have been continued. He does not seem to have troubled much about the Udaipur State, which was some miles from his residence (Partābpur of the Surguja State) and was no doubt insignificant as compared with the tracts which he held in Surguja for his maintenance; but the land revenue was practically doubled in his time and averaged Rs. 10 for each village. When his successor, Rājā Dharamjīt Singh, came to the throne and shifted his residence to the present capital of the Udaipur State, he tightened his grip on affairs there, began to collect revenue in cash, and raised the average assessment on each village to Rs. 50, a *khuntī* of the best quality of rice-land paying one rupee, of second class land about ten annas, of third class rice land eight annas. In practice the incidences are lower than this, because, when the people extend their rice cultivation, the new area remains unassessed until some one comes round, and in

many cases escapes altogether; such land is called locally *amal* land. Rājā Dharamjit Singh appointed officers called *thekedārs* whose duty it was to report to him on the condition and revenue paying capacity of the villages under their jurisdiction, and he paid them by levying a cess of one rupee from each village. At the same time he imposed a very large number of taxes—some thirty in all—in addition to the land revenue proper. Of course no single individual was liable to pay every one of these taxes, but few people escaped the meshes of his net and even beggars were forced to contribute something to the State exchequer. The forests were also divided into protected and reserved forests and the people were made to pay in one way or another for all the forest produce which they used. His subjects were in this way taxed to the fullest possible extent. Since the State came under the management of Government, owing to the death of Rājā Dharamjit Singh in 1900 and the minority of his heir, nearly all the miscellaneous taxes imposed by the late Chief have been abolished.

Proposals to make a land-revenue settlement, taking into account all land occupied for cultivation, have recently been sanctioned; and when this work is completed, it is intended to abolish the system under which tenants have to give their labour to the State free of payment in return for the profits which they derive from the uplands cultivated by them free of rent. That system is undoubtedly unfair, because it presses hardly on the more accessible villages, while those which are more remote supply little or no labour; and its abolition will be a great boon to the residents of the State.

484. The relations of the Chief with the British Govern-

General Administration.
Administrative control.

ment are regulated by a *sanad* granted in 1899 and re-issued in 1905, with a few verbal changes, due to the transfer of the State to the Central Provinces. Under this *sanad* the Chief was formally recognized and permitted to administer his territory subject to prescribed conditions, and the tribute was fixed for a further period of twenty years, at the end of which it is liable to revision. The Chief is under the general control of the Commissioner of Chhattisgarh as regards all important matters of administration, including the settlement and collection of land revenue, the

imposition of taxes, the administration of justice, arrangements connected with excise, salt, and opium, and disputes in which other States are concerned; and he cannot levy import and export duties or transit dues, unless they are specially authorized by the Chief Commissioner. He is permitted to levy rents and certain other customary dues from his subjects, and is empowered to pass sentences of imprisonment up to five years and of fine to the extent of Rs. 200, but sentences of imprisonment for more than two years and of fines exceeding Rs. 50 require the confirmation of the Commissioner. Heinous offences calling for heavier punishment are dealt with by the Political Agent, Chhattisgarh Feudatories, who exercises the powers of a District Magistrate and Sessions Judge in respect of such cases, while the functions of a High Court are performed by the Commissioner of Chhattisgarh, subject to the proviso that all sentences of death shall be submitted to the Chief Commissioner for confirmation, and that appeals against such sentences shall also be disposed of by the Chief Commissioner. Sentences of imprisonment for more than seven years, imposed by the Political Agent, require the confirmation of the Commissioner.

During the minority of the present Chief, the State has been administered by a Manager (now styled Superintendent) aided by two Assistants. The Superintendent has the powers of a District Magistrate and one Assistant has the power of a first class Magistrate and District Judge. Appeals from their decisions lie to the Political Agent, while the Commissioner of the Chhattisgarh Division has the powers of a High Court. The other Assistant is posted to the *khorphoshdāri* estates in Surguja State and has no judicial powers.

484. The State maintains 15 schools in all, and there are in addition 8 private schools. The

Education.

total number of scholars in all these institutions is 1435. A Deputy Inspector of Schools is shared by the State with Surguja and Jashpur and works under the orders of the Agency Inspector of Schools. There are signs that a desire for education is spreading in this State, but so far only primary schools, teaching the vernacular up to the fourth standard, have been opened. Since 1904 the number of schools has risen from nine to twenty-

three, and of scholars, from 250 to 1419; while the average attendance has increased from 68 to 79 per cent. The expenditure on education in 1908 was nearly Rs. 4300.

485. Hitherto no village maps or land records have been maintained, but under the orders of the Local Administration, a rough survey and settlement of the State is now being taken in hand under a Settlement Superintendent, assisted by a staff of Revenue Inspectors and patwāris.

486. The civil suits in this State are of a simple nature but the courts have to be careful that settlers from outside do not force unconscionable bargains on the simple natives of the State. Crime is generally light, and not of a heinous type, though the Korwās in the neighbouring *khorphoshdāri* tract of Surguja State occasionally give trouble by committing dacoities in this State.

487. The outstill system is in force here and 32 circles with an average area of 33 square miles a piece are in existence. The liquor is distilled from the flower of the mahuā (*Bassia latifolia*). The income from the auction of the circles in 1908 was Rs. 3742, but if the temperance movement, inaugurated by the zamindār of Bāgbahār continues to spread, the receipts of the State will probably fall off markedly. The consumption of opium and *gānja* in 1908 was 36 seers and 3 maunds 29½ seers respectively, and the license vend fees of the then existing shops of each class were Rs. 177 for opium and Rs. 350 for *gānja*. The latter drug was formerly grown locally, but its cultivation has been stopped and the State now procures its supply from a wholesale licensed vendor at Raipur or Bilāspur at a rate fixed by tender plus five rupees per seer duty paid to the Local Administration. Opium is procured from a British Treasury at Rs. 23 per seer. The licensed vendors purchase opium at Rs. 30 per seer and *gānja* at Rs. 7 per seer from the State.

488. There are no municipalities in this State. At Dharamjaigarh and in the villages sanitation is a simple affair. The people of Dharamjaigarh subscribe among themselves to

maintain a staff of sweepers, and the State assists by a contribution. In the villages the *gaontias* are responsible for the cleanliness of their villages.

489. A dispensary is maintained at Dharamjaigarh, under the charge of a Hospital Medical relief. Assistant, assisted by a compounder, at a cost of about Rs. 1591 per annum. In 1908, 5681 outdoor and 23 indoor patients were treated, and 19 major and minor operations were performed.

490. Vaccination is compulsory in the State, and is carried out by two vaccinators under Vaccination. the supervision of the Hospital Assistant. In 1908, 647 persons were vaccinated successfully at a cost of Rs. 340.

491. The jail building was washed away by the Mānd Jail. river in 1906, and, pending the construction of a new set of buildings on a safer site, the prisoners are accommodated in a portion of the range of buildings which serve as offices. Here there is accommodation for 24 prisoners. The cost of maintenance is Rs. 1384, and the industries are oil-pressing, weaving of coarse cloth and tape, and grinding rice.

492. The public works of the State are under the Executive Engineer, Chhattisgarh Public Works. States Division. The Superintendent fulfils the functions of a Sub-Divisional Officer, and has an overseer who is responsible for the technical part of the work. The programme of work is heavy; for the capital is totally unprovided with suitable public buildings. A palace for the Chief and a set of offices and court houses have nearly been completed; but a police Station-house and office, jail, dispensary and guest-house have still to be built, and gradually several additions will have to be made to the palace. The survey and construction of roads is also needed. During 1907 and 1908 respectively the expenditure on public works was Rs. 44,271 and Rs. 55,187.

493. The sanctioned strength of the force is one Inspector, five head-constables and thirty Police. constables, distributed between the Station-house at Dharamjaigarh and 3 outposts at Tāmta, Sonpur and Chhāl, respectively. This gives one man to

every 29 square miles of country and 1260 inhabitants. The cost to the State is about Rs. 5000 per annum. The police are assisted by the village watchmen or *chaukidārs*, who are remunerated by grants of land revenue-free and by dues in grain levied by them from each house in their circle.

494. The following British Indian Acts are in force in
Laws in force. the State :—

- (1) The Indian Penal Code.
- (2) The Criminal Procedure Code.
- (3) The Civil Procedure Code.
- (4) The Evidence Act.
- (5) The Excise Act.

Speaking generally the spirit of British laws is followed.

495. The then Feudatory Chief Rājā Bindeshwari Prasād
Takolī. Singh executed an agreement on
the 12th December 1860 in token of
having received the pargana of Udaipur through the favour
of Government and the Government of India granted a *sanad*
with the title of Rājā Bahādur to him and fixed the tribute
at Rs. 533-5-4. By the *sanad* of 1899 granted to the ruling
Chief Rājā Dharamjit Singh, the tribute was fixed at Rs. 800
up to the year 1919, when it will be liable to revision.

496. The real income and expenditure of the State
for 1908 were Rs. 1,91,417 and
Income and Expendi- Rs. 2,09,709. On the receipt side,
ture. the chief items were land revenue
Rs. 28,247, excise Rs. 5847, forests Rs. 28,269, law and
justice Rs. 938, stamps Rs. 396, jail Rs. 219, pounds Rs. 307
and by sale of investments Rs. 85,931 ; while on the expendi-
diture side, the items were tribute Rs. 800, allowances and
assignments Rs. 92,233, political supervision Rs. 5364,
administration Rs. 10,875, forests Rs. 4243, excise Rs. 1587,
jail Rs. 1384, police Rs. 5083, education Rs. 4295, medical
and vaccination Rs. 1932, public works Rs. 55,187 and
miscellaneous (live stock, garden, &c.), Rs. 18,351. The
expenditure was specially heavy in this year, because the
marriage of the young Chief had to be celebrated at a cost
of about Rs. 82,000. The large programme of public works
which is being carried out has also necessitated unusual
expenditure.



Remrose, Cotto, Derby.

A GROUP OF PAHARI KORWAS. JASHPUR STATE.

JASHPUR STATE.

497. This State lies in the Central Provinces between $22^{\circ}-17'$ and $23^{\circ}-15'$ N. and $83^{\circ}-30'$ and $84^{\circ}-24'$ E., and covers an area of 1948¹ square miles. Till 1905 it was included in the Chotā Nāgpur States of Bengal. It is bounded on the north and west by the Surguja State, on the east by the Rānchi District of Bengal, and on the south by Gāngpur, Udaipur and Raigarh. Jashpur consists in almost equal proportions of high land and low land. On the Rānchi side the magnificent tableland of Uparghāt attains an average elevation of 2200 feet above the sea, and is fringed by hills which in places rise a thousand feet higher. On the east the Uparghāt blends with the plateau of Chotā Nāgpur, while on the west it springs from the low-land region known as the Hetghāt in a scarped fortress-like wall, buttressed here and there by projecting masses of rock.

The Uparghāt again is divided by a slight depression from the still loftier plateau of Khuria, which occupies the north-western corner of the State, forming the watershed between the Ib and the Kanhār, a tributary of the river Son. This plateau consists of trap-rock topped with volcanic laterite, overlying the granite and gneiss which form the surface rocks at lower elevations. The low-lands of the Hetghāt and of Jashpur proper lie in successive steps descending towards the south, broken by ranges of low hills, isolated bluffs, and bare masses of gneiss and other metamorphic rocks. The granite of this low region frequently rises into bare round knolls, the most conspicuous of which is called the Burha from its fancied resemblance to an old man's bald head. The principal peaks are Rānījhula (3527 feet), Kotwār (3393 feet) and Bhārāmurio (3390 feet). The chief river is the Ib, which flows through the State from the north to south. Several waterfalls are found along its course, the finest being formed by the rush of its waters over a square mass of trap rock, where it passes from the high tableland of the

1. This figure, which differs from the area shown in the Census Report of 1901, was supplied by the Surveyor General.

Uparghāt into the flat country of Jashpur proper. Owing to numerous rapids, the river is not navigable below these falls. The smaller rivers of Jashpur are mere hill-streams, all of which are fordable except at brief intervals during the rains. In the north these are feeders of the Kanhār and flow towards the valley of the Ganges, while on the south they run into the Ib and contribute to the river system of Orissa. Gold is obtained in small quantities from the banks and bed of the Ib river, near the Gāngpur border, by the Jhorā Gonds, who wash the soil ; they make over the gold to the Rājā, and are paid by him in rice. Iron is obtained in a nodular form in the hilly tracts, and is smelted by aboriginal tribes for export.

498. The most important trees are *sāl* (*Shorea robusta*),

Botany.

sissū (*Dalbergia sissoo*) and ebony (*Diospyros melanoxylon*). The best

blocks of forests are in the Hetghāt round Bādarkhol and Dhongā Ambā. In the Uparghāt the only forest of importance is in the east near Sātamuli. Owing to the distance from the railway there is as yet little demand for the timber ; the forest near the Gāngpur border has, however, been leased to a contractor. Besides timber the chief jungle products are lac, tasar silk and bees' wax, all of which are exported, *sabai* grass (*Ischaemum angustifolium*) and a large number of edible roots and indigenous drugs. An attempt was made by the Rājā to start a trade in myrabolams, but it failed owing to the cost of transport. The mahuā (*Bussia latifolia*) is common everywhere except on the Khuria plateau. Near village sites a mango grove is usually found and the jack-fruit is also popular.

499. The jungles contain tigers, leopards, wolves, bears,

Wild animals and birds.

wild dogs, sāmbhar (*Cervus unicolor*), spotted deer (*Cervus axis*).

Bison (*Bos gaurus*) and nīlgai (*Bos Elephas Tragocamelus*) are now rare and spotted deer, formerly very common, have become so scarce that the Rājā has issued special orders for their protection. The red jungle-fowl is very common and spur fowl are also found. The grey partridge occurs everywhere and the black partridge is found in Khuria. Green pigeons and blue-rocks are also found everywhere.

500. The heat on the Uparghāt and Khuria plateau is never oppressive even in the hot weather ; while in the cold weather sharp frosts are not uncommon in Khuria. This tract is notoriously malarious from August to October. In the Hetghāt it is warmer, but still not as hot as Bilāspur or Sambalpur during the hot weather, while the cold weather is pleasant. The average annual rainfall at the capital, Jashpurnagar, on the Uparghāt is 67 inches. In the Hetghāt there is no measuring station.

502. The early history of the State is obscure, but the tradition is that the country was formerly under Dom rulers one of whom, Raibhān, was ousted by Sujān Rai an ancestor of the present Chief. Sujān Rai himself was the eldest son of the Sonpur Chief, a Rājput of the solar race whose family originally came from Bānswāra in Rājputāna. His father died while Sujān Rai was away on a hunting expedition. In the absence of the heir-apparent the second son was installed on the Sonpur *gaddi*. When Sujān Rai came back his younger brother offered to abdicate in his favour, but this Sujān Rai would not allow. He became a *śanyāsi* and in the course of his wanderings reached Khuria, where he found that the Dom Rājā's subjects were conspiring to get rid of their Chief. Sujān Rai placed himself at the head of the malcontents, fought and killed the Dom Rājā and ascended the throne in his place. Later the Chief of Jashpur became a tributary of the Bhonsla Rājā of Nāgpur and paid an annual tribute of 21 buffalo calves direct to his suzerain.

In 1818 the State with the rest of the Surguja group of States was ceded to the British Government by the provisional arrangement concluded with Mūdhōji Bhonsla. Although noticed in the second article of this agreement as a separate State, Jashpur was at first treated in some measure as a fief of Surguja and its tribute, the amount of which was last fixed in 1899 at Rs. 1250, is still paid through that State. The Chief, however, is not bound to render any feudal service to Surguja and save in the matter of the payment of tribute, the State is dealt with as a distinct territory. The Jashpur story is that tribute was paid direct until the British took over the country, but in 1826 the

Jashpur Chief, Rājā Rām Singh, who was then a mere boy, was induced by the Surguja Chief to visit Surguja and was there imprisoned by his host until he acknowledged the latter as his overlord. The relations of the Chief with the British Government are regulated by a *sanad* granted in 1899 and re-issued in 1905 with a few verbal changes due to the transfer of the State to the Central Provinces. Under this *sanad*, the Chief was formally recognised and permitted to administer his territory subject to prescribed conditions and the tribute was fixed at Rs. 1250 for a further period of twenty years, at the end of which it is liable to revision. The Chief is under the general control of the Commissioner of Chhattisgarh as regards all important matters of administration, including the settlement and collection of land revenue, the imposition of taxes, the administration of justice, arrangements connected with excise, salt, and opium and the concession of mining, forest and other rights, disputes arising out of any such concessions and disputes in which other States are concerned; and he cannot levy import and export dues or transit duties, unless they are specially authorized by the Chief Commissioner. He is permitted to levy rents and certain other customary dues from his subjects and is empowered to pass sentences of imprisonment up to five years and of fine to the extent of Rs. 200, but sentences of imprisonment for more than two years and of fine exceeding Rs. 50 require the confirmation of the Commissioner. Heinous offences calling for heavier punishment are dealt with by the Political Agent, Chhattisgarh Feudatories, who exercises the powers of a District Magistrate and Sessions Judge. The Commissioner occupies the position of a High Court and sentences of more than seven years' imprisonment passed by the Political Agent require the confirmation of the Commissioner, while sentences of death require the confirmation of the Chief Commissioner.

502. The only object of archaeological interest in the State

Archæology. is the temple of the deity known as

the Khuria Rānī from whom the highland Korwās claim descent. The temple is situated on an almost inaccessible rock not far from Sannā. The image appears to be one of Buddha and the temple in which it stands is also apparently of Buddhist origin. It is curious



Bemrose, Collo., Derby.

A PAHARI KORWA, JASHPUR STATE, CARRYING ARROWS
WITH THE BARBS FIXED IN HIS BACK HAIR.

that, in spite of its feminine name, the deity is a god and not a goddess. The account based on hearsay which is given in volume XIII, page 206 of Hunter's Statistical Account of Bengal, is not strictly accurate. There is no cave in the face of the cliffs ; at the base are a few projecting rocks at the foot of which goats and sheep are sacrificed. No particular prayer is offered at the time of the sacrifice: all that is said is 'Oh Khuria Rānī ! take this thy sacrifice.' There are no clefts or fissures in the rock. The people say that they have never heard anything of the incident so graphically described in Hunter's account. Worship is only offered at this shrine on the accession of a Diwān of Khuria.

503. The population of the State in 1891 was returned as 113,636 ; but by 1901 it had risen to 132,114 or 68 persons to the square mile, distributed over 566 villages. The increase is due to the inducements held out by the Chief to immigrants to settle and take up the extensive area of culturable waste land available in the State. The people have also benefited by the introduction of sugarcane and wheat cultivation, and the construction of fair weather roads from the capital to the borders of Rānchi, Surguja, Udaipur and Gāngpur.

504. The most numerous castes and tribes are Oraons (47,000), Rautias (12,000), Korwās (10,000), Ahīrs or Goālas and Nag-sias (9000 each), and Chiks and Kaurs (7000 each). The Oraons have within the last few years come under the influence of the Roman Catholic and Evangelical Lutheran Missionaries, whose base of operations is in the Rānchi District. Some twenty thousand of them, according to the Chief's estimate, have signified their abandonment of their old beliefs by allowing the missionaries to cut off their top-knots; but the Missionaries themselves claim a larger number of adherents. The Roman Catholics have secured about twice as many top-knots as the Lutherans. Possibly, the fact that they do not absolutely forbid indulgence in alcohol, while the Lutherans taboo it altogether, has something to do with their greater success. Both Missions are proceeding cautiously in the matter of baptism.

The Korwās are divided into Pahāria and Dihāria according as they are wandering hillmen or settled villagers.

The *ilākadār* known as the Diwān of Khuria is the head of this wild tribe. The Pahāria Korwās live by hunting and shifting cultivation, and are liable to break out into crime. Some years ago they rebelled and gave considerable trouble. The Dihāria Korwās claim that they are Hindus, look down upon the Pahāria Korwās and decline to intermarry with them, saying that they will eat anything. The Pahāria Korwās in turn heartily despise the Dihārias, and there seems to be no doubt that the Pahārias are the true representatives of the original tribe. They do not live in villages, but each household has its home perched away in some inaccessible spot on the hill-sides. A Pahāria Korwā will eat a dog, and in fact anything except the poisonous classes of snakes. Most of the lessees of villages are Rautias or Oraons ; and the best cultivators are Rautias, Khairwārs, Kauris and Mahkurs or Uriyā Ahirs, domiciled in the State. Pandrāpāt and the tablelands of the Khuria plateau afford excellent pasturage, and the Ahirs from Mirzāpur and elsewhere bring large herds of cattle to graze, the fees paid by them being a considerable source of income to the State. Many Ahirs have permanently settled in Khuria. The Khairwārs, though not numerous, are influential people.

505. As regards religion, 60 per cent. of the population are classed as Hindus, 20 per cent. as Animists and 16 per cent. as Christians. The Oraons who have turned to Christianity have given up their ancient superstitions; but elsewhere the belief in evil spirits and witchcraft is universal among the people. Every calamity or illness is attributed to the evil influence of a demon (*bhūt*) or a witch (*dāin*). The demon has to be propitiated by calling in a priest called a Baigā, (who may be of any caste) and sacrificing a fowl or a goat. When witchcraft is suspected, a specialist called a *moti* is summoned to ascertain who is responsible. He usually names some old and poor woman, who is thereupon turned out of the village. In old days sterner measures were adopted, and there is a place called *dāin-therha* on the Rānchi border, where persons convicted of the practice of witchcraft used to be killed by being hurled from a rock.

A dialect of Hindī somewhat akin to Chhattisgarhī is the prevailing language of the State. The Oraons and Korwās speak their own dialects. A few Mundās are found who, of course, speak Mundāri.

506. A village usually consists of a few thatched huts, seldom more than twenty in number, with mud or wattle and daub walls grouped together on rising ground. A whole family, with their cattle and pigs, often occupy only a single hut. Tiled houses are extremely rare, and the general style of the dwellings and the clothing and furniture of the people show that the standard of comfort is not high. At the same time the people are well nourished and contented. The men go about clad often in a single narrow strip of cloth round the loins or a small *dhoti*, but they also possess a large body cloth called *burki* of thick close texture, costing Rs. 3-8-0, and a head wrap of some kind with, in some cases, a good blanket. Amongst the Rautias and some of the Bhuiyās and better class ryots, there is a demand for cloth of a finer quality than that made of the local cotton, which, though it makes up into a thick, warm and durable cloth, is of a coarse texture. The people have tried German blankets, costing Rs. 2-4-0 in the State and one rupee in Calcutta; but are beginning to fight shy of them, because they say they do not wear well. The women wear a single piece of cloth fastened round the waist and then carried over the body. Earthen pots are usually used for cooking, and the house furniture consists of a string cot or two and some stools or benches. Kerosine oil, though it is on sale in Jashpurnagar, is not used by the villagers. Luxuries are practically unknown. The people till their lands and win their food and seem perfectly contented with their lot. The sale of their excess stocks give them a little ready cash for any small purchases they desire to make. They have plenty of fuel for the labour of cutting only.

Marriages are arranged by the parents of the contracting parties, but are, as a general rule, not celebrated until the boy and the girl are adolescent. The marriage tie is lax, and is usually dissolved without demur by the husband, if he is paid the sum which was spent on his wedding. The custom of

purchasing a wife by working for her parents for a term of years is not uncommon.

The principal ceremony in a Jashpur marriage is the application by the bridegroom to the bride's forehead of *sendur* (red lead). Among the Oraons the younger brother of the bridegroom guides his hand. If a widow marries again, the *sendur* is wiped away by her sister, and the second husband applies a fresh lot. Among Oraons, who have abandoned their old beliefs and are seekers after Christianity, the bride and bridegroom exchange rings.

The people have not many amusements, but all seem fond of dancing. The Korwās have a wild war dance of their own. The men armed with spears, axes, bows and arrows march round in a circle to the beating of a drum while a few women stand in the centre and beat time with their feet. The dancers do not appear to chant any regular song as they move, but utter a guttural cry in time to the beating of the drum. The Kols of the Khuria plateau have three distinct dances namely, *domkach*, *jethwāli* and *karmā*. The men and women dance together in line, linked by clasping hands behind one another's backs and sing to the beating of drums. Mr. L. E. B. Cobden Ramsay, I. C. S., gives the following description of these dances and of the songs which accompany them.

(1). *Domkach*.—This song and dance is performed at any time of the year, but performances are especially given at marriage festivals and during the festival of the Holi. A translation of the words sung when dancing is given below. The dance is very similar to *karmā* but the pace throughout appears to be livelier. It is danced in line, with hands clasped behind round the waist. The wheeling movement of the flanks on the centre, a figure in the *karmā* dance, was not observed in the performance given of the *domkach* dance.

(2). *Jethwāli*.—This song and dance is celebrated from the last week in Chait (end of March) just after the completion of the Surhoul festival up to the end of the second week in Jeth, *i.e.*, to end of May. This song and dance is usually performed without any beating of drums or music. One long line is formed of men and women in alternating order, one man being between each two women. The line moves round in a large circle at first slowly, but the pace gradually



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MUSICIANS OF THE GHASIA CASTE, JASHPUR STATE, WITH SPECIMEN
OF MASK.

becomes fast as the circle is narrowed. Eventually hands are joined behind the back, and a complete circle is formed and the dancers wheel round and round in an unbroken circle, alternately taking one step forward and one back and then moving on a pace. These dances are usually held at night.

(3) *Karmā*.—This dance and song is celebrated from the middle of May (Jeth) to the middle of September (Bhādon), when the Kols celebrate their festival of *karmā*. The dancers form up in line and then to the sound of the drums advance in a straight line, clasping hands behind one another's backs. The dance consists of a step forward with one foot, balance of toe and heel; the same step is then repeated with the other foot, and the line of dancers then advance, gradually quickening their pace to the beat of the drum; when the fastest time is reached, the flanks wheel in towards one another. The time then gradually slows down, and the line straightens itself out again, and the dancers to the same step work back to their original starting point. The dance is a pleasing one to watch, is decorous, and the poise of the bodies is graceful.

A translation of the words of the songs sung at the dances is given below.

Domkach.—(1) What are *tulsi* and betel famous for? Of the plants of flowers *tulsi* is the best and of leaves betel is the best. Among females Rādhikā is the most virtuous and beautiful of all. Among males God is above all. I should sacrifice my life for God.

(2) From what side the monsoon blew, and from what side the cloud appeared in the sky, and which side it rained? From the east the monsoon blew, in the west cloud appeared in the sky, and it rained on all four sides.

(3) It began to rain copiously, and I ran and hid in my brother's houseyard; but it was not safe there, and so I hid in my brother's *pālki*. There too I was wet and was compelled to hide myself in my brother's sleeping room.

Jethwili.—(1) When my brother was alive, he had nine *hals* (ploughs) in his possession and used to plough *dueuri dund* with them.

(2) I always remained, my daughter, with you; now old age has come. In my youth I did not leave you, but now my old age is reached.

Karmā.—(1) Of children, daughters are too much cared for, but they are not for those who care for them but for others.

(2) I maintained my brother with so much difficulty, but he went away to foreign countries. It is said that a gold earring and a twin brother are the dearest things; but it is greatly to be regretted that he went away to foreign countries.

(3) How beautiful and green look the leaves of betel. It is by chewing this betel that all the teeth of Rājā Rām Singh have become red.

(4) Who else is sitting in my brother's yard, with a red turban on his head? I am your beloved son-in-law. Be kind enough to let your daughter go.

507. The chief families are those of the five *ilākadūrs* of Khuria (Korwā), Pharsābāhar (Jhorā Gond), Bandarchua (Kawar), Arra and Khertādiḥ (Rautias). Except in the case of Khuria, these estates are made up of a number of scattered villages.

508. Rice is looked upon as the most important crop in this State, and the people recognise a hundred and fifteen varieties of it. Agriculture. The soil which is held in the greatest esteem for rice, and which is met with extensively in the Hetghāt, is a greyish clay, mixed with sand, known locally as *kariharmatti*. Near the foot of the hill-ranges, a black soil is found which, though not suited to rice, grows excellent crops of wheat and barley. No statistics of cropping are available in this State. All cultivation is divided broadly into *dhoi*n or rice-land and *tāur* or dry-land. The *dhoi*n land is divided into three classes according to its quality, and there are three systems of cultivation as in Sārangarh, *viz.*, (1) transplantation, (2) sowing after the seed has been first forced to germinate under the influence of moisture and heat, and (3) ordinary broadcast sowing. Much labour is expended on embanking, and, where necessary, terracing the rice fields. On the Khuria plateau, the Pahāria Korwās grow *arhar* (*Cajanus indicus*) on the slopes, felling and burning the forest growth to fertilize the soil. These people have not advanced to cultivation with the plough as a general rule. The elevated plateaux known as *pāts* (Pandrapāt, &c.) in that region are

rolling downs now, with the exception of the crests, almost all under plough, the cultivators being Kisāns and Dihāria Korwās, settled in regular villages. The soil here is a grey clay only two or three feet deep above rock. It does not retain moisture well, and bakes under the sun as hard as brick. Only inferior crops are grown, and the land requires frequent rest. The Pahāria Korwās do not cultivate these downs, but confine themselves to the jungle-covered spurs and hill-ranges, which lead up to the swelling uplands of the *pāts*. Bamboo jungle springs up when the original growth has been cleared away, and this is preferred by the Pahāria Korwās for their special style of cultivation. The *tānr* lands are often red laterite, and in this class is included a large area which can only yield a crop once in five or seven years. Such land should be allowed to go back into jungle. Besides the crops already mentioned, good crops of mustard, til (*Sesamum indicum*), *jatangi* (*Guizotia oleifera*), linseed (*Linum usitatissimum*), urad (*Phaseolus radiatus*), mūng (*Phaseolus mungo*), and *kulthi* (*Dolichos uniformis*) are raised on the *tānr* lands and round homesteads. Cotton of a coarse kind is also grown to a considerable extent on the higher lands of the Hetghāt and on the plateau round Jashpurnagar, both for local consumption and for barter with traders. All over the Hetghāt and on the plateau round Jashpurnagar water can be obtained within a few feet of the surface. Wells of a permanent nature are, however, rare. On the Khuria plateau the plough cultivation is often irrigated from pools formed in depressions in the hill-sides, which in favourable seasons yield a supply of water even in the hot weather. Indian corn and some 74 sorts of vegetables are grown in the garden plots near the homesteads. In the more elevated portion of the State Indian corn will not grow. The mahuā tree also dies out up there, but in some of the villages peach trees can be seen.

309. The local cattle are small and not very strong. For heavy work in rice-fields buffaloes are used. The best animals are imported from Palāmau, and Mirzāpur, whence many professional graziers bring their herds for the sake of the good pasturage and water available on the hill-slopes in the north-western portion of the State. The principal cattle markets

are held at the capital, Jashpurnagar, and at Lodam. Sheep are not numerous, but nearly every one keeps either goats or pigs or both, for sacrificial purposes as well as for food. Fowls are also commonly kept for the same purpose, and are frequently let loose in the jungle, where they seem to mix with the red jungle fowl.

510. Prices in this State are fairly low owing to its distance from the railway. Rice sells ordinarily at 16 to 21 seers per rupee according to the nature of the harvest, but it has been known to rise to seven seers. *Ghī* sells at one and a half seers. A cart-load of fuel costs two annas only. Salt costs two annas a seer in the rainy season and one and a half annas in the open season. Cotton is bartered for its weight in salt or twice its weight in *gur*.

511. A farm labourer employed by the year is paid twelve maunds of paddy and six rupees in cash and receives a warm cloth for the cold weather and also another piece of cloth. His wife generally cleans the employer's house and does odd jobs indoors, for which she receives her food and Rs. 2 in cash annually and two *sāris*. Servants employed by the month receive from one to two rupees in cash and their food, a warm cloth in the winter and a *dholī* at Dasahra time. In small villages a common grazier is employed. In large villages the different groups of householders engage each their own grazier, and a well-to-do tenant often has a grazier in his exclusive employ. The usual rate of wage is one maund of paddy for each pair of bullocks and five to ten *pailās* (a *pailā* is $\frac{1}{3}$ th of a seer) for a cow and calf. A private grazier gets one rupee a month and his food with one warm cloth and one *dholī* yearly. Carpenters receive Rs. 3 to Rs. 6 a month and masons Rs. 3 to Rs. 8 a month at the capital. In the out-lying villages masons are not found, but the local carpenter generally charges from two to four annas a day for his services.

512. The *pailā*, a measure supposed to hold fourteen chittācks of rice, is the usual measure. Weights and measures. Twenty *pailās* make one *khandī* and three *khandīs* make a *pachhi*. There is also a seer of 48 tolās as well as the standard seer of eighty tolās.

513. Trade is carried on almost entirely on pack-animals.

Trade. Carts cannot negotiate the pass leading from the Hetghāt to the

plateau on which Jashpurnagar lies, and if they surmounted this obstacle they would be of no use in the hills of Khuria. The import and export trade is in the hands of Baniās, who come from Raigarh, Jhārsogra, Lohārdagga and Rānchi. Rice, oil-seeds, cotton, *ghī*, lac, hides and *sāl* sleepers are the chief items of export, while the imports consist of cloth (mill-woven) both Indian and foreign, salt, *gur*, tobacco and brass vessels. Woollen cloth is imported by Kābulis.

514. The principal roads are only fair weather tracks

Roads. carried over the smaller nullahs on wooden bridges. They connect

Jashpurnagar with the Rānchi District and the Gāngpur, Udaipur and Surguja States and appear to meet the present needs of the State.

515. The only manufacture worthy of note is that of cloth

Manufactures. carried on by the Chiks. Generally the people bring their own thread to

the Chik to be made up and an Oraon or Kol will sit by the Chik as he works until his cloth is ready. The articles most commonly woven are body cloths called *burkīs*, which are generally about 20 cubits (ten yards) long; and *gamchās* and *dhotīs*, which vary from four to five cubits in length. The rate of remuneration is one *pailā* of paddy per *gaz*, which here measures about $3\frac{1}{2}$ cubits. A cubit (*hāth*) for the purpose of calculating the Chik's remuneration is the length from the tip of the extended middle finger to the elbow measured along the under-side of the arm of the particular customer. Sometimes the Chik is paid in cash at one pice per *hāth*. Very occasionally the Chiks purchase imported thread for weaving into fine white cloth and they are said to make two annas profit on every rupee's worth of thread worked up. In the Khuria plateau a Chik receives two *pailūs* of paddy per *hāth*; in that tract the labour of making up the raw cotton in thread is sometimes done by a hired labourer receiving two *pailūs* of paddy per diem.

516. The State contains in some parts fine stretches of

Forests. forests, both in the Hetghāt and Uparghāt. The crests and upper

slopes of the hill-ranges are covered with *sāl* timber, but as

a rule it is not of much size. In the Khuria *ilāka* the forest is mostly scrub jungle and has small immature *sāl* trees. The forests however have no commercial value owing to their distance from the railway. To carry *sāl* sleepers to Jhārso-grā costs between nineteen to twenty annas a sleeper, and it is not expected that the trade now being carried on will pay. In the neighbourhood of Kerdāna on the Uparghāt there are some magnificent *sāl* trees on the hills, but the area of the forest is small. The ruinous system of ringing the forest trees promiscuously for resin is not now indulged in. The income from forests in 1908 was Rs. 15,153 of which Rs. 2027 was obtained from sale of timber, Rs. 551 from grazing and Rs. 5817 from the sale of minor forest produce.

517. No thorough investigation has been made into the mineral resources of the State. Gold is obtained in small quantities from the banks and beds of the Ib river near the Gāngpur border by the Jhorā Gonds, who wash the soil; they make over the gold to the Rājā and are paid by him in paddy. Iron is procured in a nodular form in the hill tracts, and is smelted by aboriginal tribes for export.

518. For revenue purposes the Jashpur State is divided into two subdivisions, one consisting of the lands held by the Rājā (known as the *khālsa* portion of the State), and the other of the lands held by the five under-tenure holders known as *ilākadārs*. With the exception of the estate held by the *ilākadār* of Khuria, there is no compact block of country held by any *ilākadār*. Their villages are scattered about amongst the *khālsa* villages and their estates are small.

In the *khālsa* villages, the Rājā farms out the majority of the villages to lease-holders called *thekedārs*. The leases are almost in every case granted only for three years, and in one or two instances for five years. On the renewal of a lease the *thekedār* pays a *salāmi* of one-fourth of the rental and during the currency of the lease only three-fourths per annum of the estimated rental. Thus in a village of which the rental is said to be Rs. 100 if the lease is for three or five years, the *thekedār* pays Rs. 25 as *salāmi*, and Rs. 75 annually as rent. The remission of Rs. 25 is given on account of the lands known as *mājhiā* lands, which represent about one-fourth of

the village lands and from the proceeds of which State servants visiting the village are fed and some village servants are maintained. The *thekedārs* thus enjoy a certain area of land, according to the size of the village, held rent-free. These lands are here known as *manwār* or *mājhiā*. The kotwār, who is appointed by the *thekedār*, to assist him in managing the affairs of the village, receives some lands out of the *thekedār's* own *mājhiā* land. The kotwār holds it at the pleasure of the *thekedār*. The lease of a village is generally renewed with the old lease-holder, unless there are complaints against him on the part of the ryots, in which case the lease is given to another *thekedār*. No *nazarāna* or fine is levied on a succession. The other villages are held in the direct possession of the Rājā, who, by his own agency, collects the rents and cultivates the *manwār* lands with the gratuitous assistance by the ryots. In the *ilākadāri* villages the *ilākadārs* follow the same system as in the *khālsa* villages. The rentals of *dhoi* lands are assessed at the rate of R. 1, R. 0-12-0, R. 0-8-0 for first, second and third classes *dhoi* lands respectively. The *tānr* (or *gorū*) lands are exempt from rent. Rentals as a rule are not increased at the renewal of the leases ; but in any case in which it is considered that a considerable increase is justifiable owing to the spread of cultivation, the Rājā or *ilākadār* makes a regular measurement. Besides the rents numerous cesses are realized. Of these the *chaukidāri*, *dāk*, hospital, school and *tongā* cesses were annually paid by the ryot. The *jarāo* or winter clothing cess, the *Dasahra tika*, *rākhi tika* and a few other *salāmis* are imposed on villages and not on individuals, and their incidence is light. The land is measured by a *luggī* of six *hāths* (cubits). Twenty *luggīs* by twenty are known as one *katchiā*. The people at large have no idea of land measurement. When asked the amount of land held by them, they either state the amount of rent paid or the quantity of paddy expended by them in sowing it. The latter kind of measurement varies necessarily with the nature of the soil sown. When estimating their land according to rent paid, they speak of *katchias*, annas and rupees. Four *katchias* equal one anna, and one anna of land is by the measurement system held equal to four *bighas*. The *thekedārs* have no rights beyond the term of the *thekā*, and cannot transfer, mortgage or sublet. There are in all 598 villages

in the State, of which 145 are held by *ilākādārs* and 64 are the private estate of the Chief, the Rānī, the heir-apparent and his wife. The remaining villages are *khūlsa*. The *takolī* payable by *ilākādārs* is revisable at the end of twenty years, and is liable to enhancement to the extent of 33 per cent. of the *takolī*. The *ilākādārs* have no right to the forests contained in their *ilākas*.

519. The State is administered by the Chief with the assistance of a Diwān, and an officer who exercises the powers of a magistrate of the first-class and Civil Judge. General Administration—Administrative control.

The limitations imposed upon the Chief by the terms of his *sanad* have already been set out in the History paragraph. In civil suits the Chief has the powers of the High Court. There is no appeal against his decision in civil matters, but the Political Agent can advise the Chief to modify or alter his decision in any case in which a failure of justice seems to have occurred. Before 1857 the Jashpur Chief had the power to pass sentence of death, but it was withdrawn in or about 1862. In those days the prisoners who had to suffer the extreme penalty of the law used to be hanged on a mango tree, which is still in existence and which bears the name of *phānsi-amba*. At present the Chief can in criminal cases impose sentences of imprisonment up to five years and of fine up to Rs. 200 ; but all sentences exceeding two years' imprisonment or Rs. 50 fine have to be referred to the Commissioner for confirmation. In all cases of heinous offences, calling for heavier punishment, the Chief exercises the powers of a committing magistrate. The Political Agent is the District Magistrate and Sessions Judge in such cases ; but any sentence of imprisonment for more than seven years passed by him requires the confirmation of the Commissioner, and sentences of death require the confirmation of the Chief Commissioner. The whole State is divided into two tahsils, over each of which there is a Tahsildār, who, however, does not exercise any powers, whether judicial or revenue. His chief duty is to collect cesses and grazing dues.

520. The Indian Penal Code, the Codes of Civil and Criminal Procedure, the Evidence Act, Arms Act, Excise Act, and Registration Act are followed in this State as far as possible. Laws in force.

521. The outstill system of excise prevails throughout the State. There are altogether
 Excise. 42 outstills with as many liquor shops, which are auctioned every year in December. There is only one opium and *gānjā* shop at the headquarters and a few branch shops in the interior of the State. Opium and *gānjā* are purchased by the State respectively from a British treasury and a licensed wholesale vendor and sold to retail vendors in the State. The income from excise in 1908 was Rs. 15,153.

522. The police force consists of 1 Inspector, 3 Sub-
 Police. Inspectors, 6 head-constables and 51 constables, most of whom are either Rājputs or Kāyasths. There are three police Station-houses.

523. The jail is a fine building and contains accommodation for 150 prisoners including females.
 Jail. The average daily number of prisoners in the jail in the year 1908 was 196, and the cost of maintenance was Rs. 5499, of which Rs. 863 went to the pay of the staff and Rs. 4636 to the dieting and clothing of convicts.

524. There is a dispensary at the headquarters with a
 Medical. Hospital Assistant attached to it. About 5000 patients are treated annually, and the institution is maintained at an annual cost of Rs. 2676.

525. Vaccination is compulsory in the State. The staff
 Vaccination. consists of one head vaccinator and four vaccinators. About 4000 persons are successfully vaccinated every year.

526. The State is at present very backward in point of
 Education. education, as might be expected where so many of the people are aborigines, but the Chief is doing his best to increase the number of schools. At present there are 11 of these institutions in existence with 776 scholars on the rolls and a daily average attendance of 578. Only about 4 per cent. of the children of school-going age are on the rolls.

527. The real income and expenditure of the State
 Income and Expenditure. for 1908 were Rs. 96,687 and Rs. 1,03,435 respectively. On the receipt side the chief items were land revenue Rs. 49,450,

forests Rs. 5150, excise Rs. 16,093, stamps Rs. 950, law and justice (courts of law) Rs. 572, pounds Rs. 700 and miscellaneous Rs. 9617, while on the expenditure side they are—tribute Rs. 1255, allowances and assignments Rs. 45,049, administration Rs. 8902, forests Rs. 873, excise Rs. 610, law and justice (criminal courts) Rs. 1018, jail Rs. 6151, police Rs. 8131, education Rs. 3129, medical Rs. 2676, vaccination Rs. 776, settlement Rs. 218, and miscellaneous Rs. 7312.

KOREA STATE.

528. Korea was a State in the Chotā Nāgpur Division of Bengal until 1905, when it was transferred to the Central provinces. It lies between $22^{\circ}56'$ and $23^{\circ}48'$ N. and $81^{\circ}56'$ and $82^{\circ}47'$ E., with an area and population of 1631¹ square miles and 35,113 persons respectively. It is bounded on the north by the Rewah State, on the east by the Surguja State, on the south by the Bilāspur District, and on the west by the Chāṅg Bhakār and Rewah States. This State is virtually nothing but one vast mass of hill ranges, crowding in on one another and covered with dense forests. In the small villages between the hill-ranges there is a little cultivation. The country is divided into three distinct steppes: the first from the plains of Srinagar in Surguja State on the east to the low lands of Patnā and Khargawān; the second from thence to the uplands round Sonhat and the third to the great plateau stretching away to Chāṅg Bhakār State on the west. The general level of the lower tableland is about 1800 feet above the sea. The Sonhat plateau has an elevation of 2477 feet and the maximum elevation of the highest plateau is 3370 feet, this being the altitude of the Deogarh peak. The Sonhat plateau forms the watershed of streams flowing in three different directions—on the west to the river Gopath, which has its source in one of the ridges of the Deogarh peak, and divides Korea from Chāṅg Bhakār, on the north-east to the Son, and on the south to the Hasdo, the largest river in the State, which runs nearly north and south into the Bilāspur District and eventually falls into the Mahānadi. Its course is rocky throughout, and there is a fine waterfall at Kirwāhi. Sonhat was until lately the capital of the State, but the Feudatory Chief found it unhealthy and has recently moved to Baikunthpur (some sixteen miles south) and is constructing a new capital there.

¹ This figure which differs from the area shown in the Census Report of 1901 was supplied by the Surveyor-General.

529. The geological formations of the State are not very well known. The tableland consists of coarse sandstones. Iron is common and coal has also been found.

Geology.

530. The trees that are most common in the forests are *sāl* (*Shorea robusta*), *palās* (*Butea frondosa*), *mahuā* (*Bassia latifolia*), *chār* (*Buchanania latifolia*), *harrā* (*Terminalia Chebula*), *bīja* (*Pterocarpus Marsupium*), and *kusum* (*Schleichera trijuga*). The *khair* (*Acacia Catechu*) is occasionally met with, teak and *babūl* (*Acacia arabica*) are not found.

Botany.

531. Tigers and wild elephants at one time were numerous and committed serious depredations. They caused the desertion of many small villages, but their numbers have now been considerably reduced. Bison and wild buffalo are found in the northern part of the State. *Sāmbhar* (*Cervus unicolor*), *nīlgai* (*Bos Elephas Tragocamelus*), ravine deer (*Gazella bennetti*), hog deer, mouse deer, and bear are common throughout the State.

Wild animals.

532. The rainfall was not registered in this State before June 1908, but the average annual rainfall, as estimated by the Chief, is 60 inches. The climate of the State is fairly healthy. Frosts and fogs occur in winter; in summer the weather is comparatively cool.

Rainfall and climate.

533. The history of the State is obscure. Tradition says that it belonged originally to a Kol Rājā who lived on Koreagarh, a hill which rises in solitary grandeur from the plain about six miles to the west of Chirmī. On the top of this hill lies a tank which is however dry. Many blocks of stone, which apparently at one time formed the walls of dwellings of a considerable size, are also found scattered about. The Kol family are said to have been dispossessed eighteen centuries ago by Rājā Dhārāmāll Shāh, an ancestor of the present Chief, who happened to pass through the State on his return from a pilgrimage to Jagannāth. He established himself at Nagar, but later the capital was shifted first to Rajāli and then to Sonhat and finally (by the present Chief) to Baikunthpur. The direct line from Rājā Dhārāmāll Shāh became extinct in 1897. The present Chief, Rājā Sheo Mangal Singh

History.

Rājā who lived on Koreagarh, a

Deo, is a collateral relation of the late Chief. The State was ceded to the British Government in 1818 A.D. by the Bhonsla Rājā.

534. Korea cannot boast of many things of archæological interest. The relics of a more advanced civilisation are traceable, as noted already, at Koreagarh and also in the fine tanks at Pori and elsewhere, which are works altogether beyond the powers of the present inhabitants.

535. In 1872 the population stood at 21,127, and in 1891 at 36,240. The last enumeration in 1901 showed only 35,113—a decrease of 1127. The variation is ascribed to the migratory habits of the people of the State, which is inhabited largely by aborigines. There are about 250 villages, and the density of population is only 22 persons to the square mile. The highest plateau, which stretches for nearly forty miles to the border of Chāng Bhakār, contains only 37 hamlets inhabited by Cheros. Hindus constitute the major portion of the population, being 24,430 in number, while Animists number 10,395. Of the aboriginal tribes the most numerous and influential are the Gonds (10,000). Next come the Goālas, Kaurs and Rajwārs (3000 each). The prevailing language in the State is the caste dialect of the Gonds. Chhattisgarhi Hindī is spoken to a certain extent.

The people are extremely primitive and simple in their habits. They are very hardy and appear sturdy and well nourished. For clothing they wear a single piece of the coarsest country made cloth and a few ornaments of the baser metals. Their houses are small thatched huts containing hardly any furniture. Their cooking vessels are usually earthen pots. The people in the Patnā and Khar-gawān zamindāris are better off than the inhabitants of the rest of the State, but even they cannot be described as prosperous. To a very large extent the inhabitants live on the products of the forests, and the game which they trap or shoot with their bows and arrows; and it appears that without these resources they would fare badly; for it is doubtful if they raise enough food-grain to carry them through a year. The marriage ceremony amongst these people is of

a simple nature. The whole ceremony is finished off in one day, the guests being given a meal of rice and *dāl*.

The most important festivals observed in the State are the Karmā and Nawākhāi. The former takes place in or about the first week of Bhādon, men and women dancing in separate parties opposite each other and singing in turn. The Nawākhāi comes off when the new crops are ready for eating. On the chief festivals a goat is killed and eaten with the usual meal of rice and *dāl*.

536. The most important families in the State are those of

Leading families. the Khargawān and Patnā zamīndārs who are of the Gond caste. Some

Brāhmans from the Rewah State are settled at Ranai and Nagar and some Kalārs from the neighbourhood of Benāres, at Harā and Ghutru. The zamīndār of Kelhāri, the Chero *gaontias* in the Pāl pargana, and the Rajwār *gaontia* of Kharwat are also of old standing.

537. The soil of the State is classed as (1) *mair*, (2)

Agriculture. *dudia* and (3) *balkā*. *Mair* is a blackish soil on which good-class

crops such as paddy, wheat and barley will grow. *Dudia* is a greyish soil, on which the crops noted above will grow, but the yield is poor. *Balkā* is a mixture of clay and sand, generally of a reddish hue. This soil is almost entirely confined to *tānr* or *tikrā* (high-lying) lands. Land is also classified according to its position as (1) *kanhār* or *baharā*, (2) *chaurā* and (3) *tānr* or *tikrā*.

A cultivator measures his land by its seed capacity. High-lying lands pay no rent. *Kanhār* and *baharā* lands are usually held at one rupee per *khandi* (about two-thirds of a maund) of paddy sown and *chaurā* at twelve annas; but in the middle plateau, the rates fall to eight and five annas for the *khandi* in the two classes respectively. In Khargawān the *khandi* is one-sixth larger, the soil is better and the rates are two rupees and one rupee respectively.

As the State has not been surveyed, the exact area under cultivation is not known. Rice is the principal crop grown in the State. Other crops grown are, kodon, kutkī, (*mejhrī*), *sawān*, *madhia*, *arhar*, til, mustard, wheat, barley, gram, and cotton. The Cheros and Bhuinhārs cultivate by the axe and fire and grow chiefly kutkī and light rice and some cotton.

The cultivation is extremely poor, the local plough being very light and made out of a single piece of wood. At the best it is hardly more than a stick, and in some places it is only a roughly shaped bough. Sugarcane would grow well on the low lands of the Patnā and Khargawān zamindāris, but the people are disinclined to undertake the labour involved in watering it, and most of them have neither the resources for sinking brick or stone-lined wells nor the energy to construct *katchā* wells.

538. Irrigation is practically unknown in the State. None of the villages possess *katchā* wells.

Irrigation.

There are one or two such wells in the residences of the zamindārs and Chief, but they are only utilized for irrigating plots of vegetables for the use of their owners. There are a number of hill-streams and springs, but they are never utilized for irrigation. Some fine tanks, the relics of the old ruling power, are in existence, and are sometimes utilized to irrigate the lands below by cutting a passage in the bank and letting the water percolate through. This, however, is a rare practice, and when it is resorted to, the people do not apparently take the trouble to fill up the cutting again properly so as to obtain a good head of water for the next year's crops.

539. The local cattle are small but strong, and there are a large number of cows. Owing to the facilities for grazing, a large number

Cattle.

of cattle are brought annually from Mirzāpur into this State.

540. There are only two markets in the State, *viz.*, one at Baikunthpur and the other at Kelhāri, both of recent origin.

Markets.

541. From what has been said already it will be clear that the people are not likely to want loans for the improvement of

Loans.

their lands until they make a radical change in their habits and style of cultivation.

542. No great quantity of rice and cereals is grown, and traders are but rarely met with in this State: those who do visit it are

Trade.

generally on their way to Surguja from Pendrā station on the Bilāspur-Katnī branch of the Bengal-Nāgpur Railway, The people have no rice or food-grains to spare, and con-

sequently there is no export trade in these commodities. Practically the only articles taken away by traders are jungle products, such as arrow-root, myrabollams, lac, resin, the dye of the *khair* (catechu) tree, and timber. The chief imports are sugar, tobacco, molasses, spices, salt, and cloth.

543. There is practically no information as regards prices, owing to the lack of trade. Three years ago, the prices of food stuffs are said to have been very low. Rice sells at 40 seers to the rupee, *dāl* at 32 seers, and *ghī* at 3 seers.

544. The class of people who work as labourers for others is a small one, and does not represent more than ten per cent. of the population. The *gaontias* and larger cultivators have difficulty in obtaining ploughmen, as the landless class prefer to earn a precarious living on jungle products and by a little *dāhi* cultivation rather than settle down to regular work. The classes of ploughmen and labourers are much the same as in other Tributary States; but owing to the difficulty in obtaining their services they are better paid. *Sawkhās* receive a lump sum as an advance, repayable without interest at the end of their services. In addition they receive three seers of paddy daily, and yearly eight seers *katchū* in every *khandī* of 80 seers *katchū* on all crops produced in their master's lands. In a few cases, however, their annual allowance is limited to a share in the paddy crop. They all receive Rs. 2 as *jarāo* or winter clothing. *Harwāhas* are of two classes, *bura harwāhas* and *adhū harwāhas*. The former earn from R. 1 to R. 1-8-0 a month each, and also take advances which are annually adjusted against their monthly earnings. They receive also two seers of paddy daily and one rupee for winter clothing. They may work for others, provided they have no work to do for their masters, a privilege which is not extended to *sawkhās*. The second class of *harwāhas* receive no wages but divide the produce of the crop with their masters, who supply ploughs and oxen. Also the owner of the land provides the seed, and its value is deducted from the *harwāhas'* share of the produce. The *harwāha* also pays half the rent of the land. This class of *harwāhas* is not numerous, and is usually employed only by traders who have obtained lands in the State.

545. Weights do not appear to be used in this State. The local measure is really one of capacity, and is called a seer of 12 *gandis*; a hollow wooden vessel is used, and is said to contain a seer of this dimension. Four such seers go to the *kuro*, and twenty *kuros* to the *khandī* (equal to about two-thirds of a maund). In Khargawān there is a 14 *gandī* seer with four seers to the *kuro*.

546. There are no regular roads of any kind in the State. The main lines of communication are between Patnā and Dānrbūla in the Srinagar *tappū* of the Surguja State and Patnā and Jhilmili in Surguja. There are tracks linking up Patnā with Khargawān and leading thence to the Pendrā Road railway station on the Bengal-Nāgpur Railway (Katni-Bilāspur branch). The latter route is the one taken by the carts of the timber contractors working in the Khargawān estate. There is a track between Khargawān and Sonhat and one from Sonhat into the Chāng Bhakār State. These tracks are the lines by which the petty trade of the State is carried on.

547. The whole of the State is practically one vast forest, but nowhere except in the Khargawān zamīndāri can be seen any *sāl* timber from which sleepers could be cut. The *sāl* in past years was freely tapped for resin and has suffered in consequence. The young trees have not had time to grow up since the practice was stopped. It is doubtful, however, whether they will attain a profitable size over the greater part of the State, for the soil is poor. In the Khargawān zamīndāri, where the soil is fairly fertile and of some depth, *sāl* grows into magnificent trees. The *sāl* forest here has been leased out to one Bholānāth Barua, a contractor, who is carrying on sleeper operations on a fairly extensive scale, giving the zamīndār a royalty of 6½ annas per sleeper of ten feet.

548. No investigation has been made into the mineral resources of the State. Iron-ore is found throughout the State, but not in large quantities. It is worked to some extent by a class of Gonds locally called Agarias. Coal may be traced at Korwāhi, Ghuj, Ghutrā and Baikunthpur. The mineral rights belong to the British Government.

549. There is no regular measurement for land in the State. The rough method of measurement is by the quantity of seed necessary for sowing a plot, and this a ryot generally calls *khandi-parti*. The estimate when given includes all land on which paddy is sown including light rice (*gorā dhān*). The *gaontias* and a few ryots will also speak of a *pāo* of land (which appears to be eight *khandīs*), and fractions thereof, viz., *athannā*, *chaunīa* (4 annas) *do-annā*, and *ek-annā* of land. In the Patnā zamīndārī the *gaontias* have vague reminiscences of a measurement by a five *hāth* (or cubit) *laggi*. No actual measurement was ever made, but the zamīndār called together the *gaontias* of 21 villages and in their presence marked a square of 36 by 36 *laggi*. That area of rice land (excluding light rice) was to pay Rs. 3-15-0. The *gaontias* then made a *nazar paimāish* (or eye-measurement) of their villages in terms of this area, and the rates were assessed accordingly.

The sources of revenue in the non-zamīndārī area are rent, and as many as 29 taxes, chief among which are the cart-tax of four annas a cart; the axe-tax (one rupee per axe) paid by Bhuinhārs, who have no plough cultivation; taxes on trades, such as barbers, washermen, blacksmiths, potters, leather workers, weavers, and graziers; the *Dasahra salāmi*, a present of a rupee or a goat, and some rice, pulse, oil and *ghī* from each village; and a tax on mahuā trees; villagers also have to contribute to the support of the Rājguru and Diwān, and make a present at the Tij festival, and whenever the Chief visits them. Grazing fees form a valuable source of revenue in the State. They are levied at the rate of one anna per cow or bullock and two annas per buffalo. In the zamīndārī area the rates are different, but the Chief receives two-thirds of the amount paid by the Ahīrs there.

550. The State is administered by the Chief himself,¹ assisted by a Diwān lent by the Government. In civil and revenue cases his decision is final, but the Political Agent can advise a reconsideration of any case in

¹ Since this was written the ruling Chief, Raja Sheo Mangal Singh Deo, has died. His heir apparent is a minor, and probably the Government will assume the management of the State temporarily on his behalf.

which a failure of justice appears to have occurred. In criminal cases the Chief is empowered to pass a sentence of imprisonment of either description for the period of five years, and of fine to the extent of Rs. 200, but all sentences of imprisonment for more than two years or of fine exceeding Rs. 50 have to be referred to the Commissioner for confirmation. In all cases of heinous offences calling for heavier punishment, the Chief exercises the powers of a committing magistrate, and the Political Agent those of a District Magistrate and Sessions Judge, but any sentence of imprisonment for more than seven years, passed by the Political Agent, requires the confirmation of the Commissioner, Chhattisgarh Division, and sentences of death require the confirmation of the Chief Commissioner.

The Diwān exercises the powers of a magistrate of the first-class in criminal cases, while in civil cases he is the Civil Judge. Appeals against his civil decrees lie to the Chief.

551. The police force of the State consists of one Inspector, two Sub-Inspectors, two head-constables, two writer-constables, and 23 constables. Besides these the zamindār of Khargawān is the ex-officio Sub-Inspector, also called *thānedār*, for the Khargawān zamindāri. There are three Station-houses, *viz.*, at Baikunthpur (the headquarters of the State), Khargawān and Patnā. With the exception of a very few cases of thefts and house-breaking the crime is of a petty nature.

552. The excise is managed on the outstill system; in the *khālsa* area there are only 17 outstills, while 22 are in the Khargawān, and 8 in the Patnā zamindāris. The zamindār of Khargawān takes the lease of the outstills lying within his zamindāri. The shops are not auctioned, but are leased out to *thekedārs*. The total area of the State is 1631 square miles, this gives an area per outstill of a little over 34 square miles. It must however be remembered that nearly one-half of this State is composed of the practically uninhabited region of the high hill ranges between Sonhat and the border of the Chāng Bhakār State. This area comprises the parganas of Sonhat and Bagrouri, and its population consists entirely of a few scattered hamlets of Cheros. In the former pargana there are 25 hamlets, and in the latter only 12. There is said to

be difficulty in obtaining Kalwārs (Kalārs) to take up the shops; the people are not given to drinking and are very poor; consequently many of the shops are let out for very small sums. The brewing of *kusua* (rice-beer) is forbidden, and except the Bhuinhārs very few classes in this State appear to know how to brew it.

553. The people of the State are not litigious. The civil cases are of an extremely petty nature; generally the parties come in with their witnesses and state their case, the Chief settles the matter and they stand by the order. The crime is also usually trifling and petty in character. The laws which are followed in this State are the Indian Penal Code, the Criminal and Civil Procedure Codes and the Evidence Act. In other cases the spirit of British laws is followed.

554. The present jail at Baikunthpur is a temporary erection, and has accommodation for about 12 prisoners, who are supervised by a Jailor and four warders. The convicts at present are employed on the buildings which are being constructed at the new capital.

555. There are only five primary schools in the State with 389 scholars on the rolls. Education is very backward here.

556. Recently a dispensary has been opened under the charge of a competent Hospital Assistant at Baikunthpur. About 2200 patients were treated at this institution in 1908 and 38 operations were performed. Vaccination is not compulsory, but 784 persons were vaccinated in 1908 by the State vaccinator.

557. There is no Public Works Department. The public buildings are repaired by local labour and the local roads are made up, as occasion requires, in the same way under the supervision of the Police and Revenue officials.

558. In the *kabūliyut* executed on December 24th 1819 by the then Chief of the Korea State, Rājā Garib Singh of Korea, the tribute was fixed at Rs. 400. Subsequently Rājā Amole Singh executed a further agreement on 3rd January 1848, but

no change was made in the amount of the tribute. In 1899 a *sanad* was granted to the Chief, which was re-issued in 1905 with a few verbal alterations due to the transfer of the State from Bengal to the Central Provinces. By this *sanad* Rājā Sheo Mangal Singh Deo was formally recognized as the Feudatory Chief of the Korea State, and the tribute was fixed at Rs. 500 for a period of twenty years and is liable to revision on the expiry of that period.

559. The real income of the State for 1908 was Rs. 38,117 and the expenditure Rs. 42,968. On Income and Expenditure. the receipt side the chief items were land revenue Rs. 9995, forests Rs. 20,188, excise Rs. 3045, stamps Rs. 402, law and justice Rs. 1025, jail Rs. 368, and pounds Rs. 330, while on the expenditure side the items were tribute Rs. 500, allowances and assignments Rs. 17,434, administration Rs. 5817, jail Rs. 905, police Rs. 2382, education Rs. 545, medical and vaccination Rs. 854, miscellaneous Rs. 2579, and public works Rs. 3040. The expenditure was higher than usual owing to a marriage in the ruling family.

CHANG BHAKAR STATE.

560. The Chāṅg Bhakār State lies between $23^{\circ}-29'$ and $23^{\circ}-55'$ N. and $81^{\circ}-35'$ and $82^{\circ}-21'$ E. Boundaries and physical features. with an area of 904¹ square miles. Till 1905 it was included in the Chotā Nāgpur States. It is situated at the extreme western point of the Chotā Nāgpur Division of Bengal, projecting like a spur into the territory of the Central India State of Rewah, which bounds it on the north, west and south. On the east it is bounded by Korea State, of which it was formerly a dependency. The headquarters town of the State, Bharathpur, is about 45 miles from Burhār railway station on the Bengal-Nāgpur Railway.

The general aspect of the State is that of a dense and tangled mass of hills, ravines and plateaux, covered with *sāl* (*Shorea robusta*) jungle and dotted, at long intervals, with small villages. The most prominent of the hill ranges takes a serpentine sweep from the north-east to the south-west and rises in occasional peaks to more than 3000 feet above sea-level. The scenery of the interior of the country is for the most part monotonous. Hill after hill repeats the same general outline, and is clothed with the same sombre masses of *sāl* foliage.

Portions, however, of both the northern and southern frontiers rise into bold cliffs above the undulating tableland of Rewah and seem to present an almost inaccessible barrier to a hostile advance. The highest peak is Murergarh (3027 feet), which is to the north of Dhobātāl, and there are 32 smaller peaks which rise to a height of over 2000 feet. Notwithstanding the strong natural defences which the nature of the country affords, the State suffered so seriously in former days from Marāthā and Pindāri inroads that the Chief granted eight of his frontier villages to influential Rājputs of Rewah to secure their co-operation against the marauders.

The only rivers worth noting are the Banās, Bāpti and Neur, which rise in the range of hills which separates Chāṅg Bhakār from Korea. The Banās has its source in the forest

¹ This figure, which differs slightly from the area shown in the Census Report of 1901 was supplied by the Surveyor-General.

of mauza Barāil and flows west into Rewah, while the Neur takes a north-easterly course into the same State ; but both are mere hill streams with rocky beds and frequent rapids and quite unsuitable for navigation.

561. In the forests the most common trees are *sāl* (*Shorea robusta*), *sāj* (*Terminalia tomentosa*), *tendū* (*Diospyros tomentosa*), *chār* (*Buchanania latifolia*) and bamboos. They are found on the hills as well as in the plains. Other trees met with are *harrā* (myrabollam), *aonlā* (*Phyllanthus Emblica*), and *kusum* (*Schleichera trijuga*). There are numerous edible roots upon which the jungle folks largely subsist.

562. Tigers, bears, leopards and many varieties of deer abound. The ravages of wild elephants were at one time so serious as to cause the entire abandonment of village sites till a large number were captured, but at the present date no wild elephants are to be found in this State. Wild buffaloes are sometimes found near Kamarji in the north-east of the State and bison on the west.

563. No statistics are forthcoming regarding the temperature, and the rainfall has only been registered for the last two years. In 1907 it was 36 inches and in 1908 it was 54 inches. The State is damp and malarious during the rains and cold weather, but appears to be cool and comparatively healthy during the hot weather.

564. The Chief is connected with the Korea family, and when the State first came under the authority of the British Government in 1819, it was included in the agreement ratified with the Chief of Korea; in 1848, however, it was dealt with separately. Since that time the ruling Chiefs, who bear the title of Bhaiyā, have been (1) Mān Singh, (2) Janjit Singh, (3) Balbhadra Singh, and (4) Mahābir Singh, who is the present Chief. The latter was born in 1879 and succeeded to the State while he was a minor on the death of his uncle Bhaiyā Balbhadra Singh in September 1896. During his minority Lāl Bajrang Singh (Mān Singh's grandson by his fourth son Kamod Singh) was in charge of the State, but his administration was not satisfactory. The present Chief took charge of the

State in July 1900, having attained his majority on the 15th April 1900. Lāl Jagdish Prasād Singh Deo, son of the present Chief, is the heir-apparent, and is 10 years old.

The first *sanad* recognizing the status of a Feudatory Chief was granted to the then Chief in 1899. This *sanad* was re-issued in 1905 with a few verbal changes due to the transfer of the State to the Central Provinces. Under the *sanad* of 1899 the Chief was formally recognized and permitted to administer his territory subject to certain prescribed conditions and the tribute was fixed at Rs. 387 for a further period of twenty years, at the end of which it is liable to revision. The Chief has to conform, in all matters concerning the preservation of law and order and the administration of justice generally within the limits of his State, to the instructions issued from time to time for his guidance by the Chief Commissioner of the Central Provinces. He is bound to deliver up any offender from British India or other territory who may take refuge in his State, and to aid British Officers who may pursue criminals into his territory. In the event of offenders from his State taking refuge in British or other territory he has to make a representation on the matter to the authorities concerned. He is not empowered to levy tolls or duties of any kind on grain, merchandise or other articles without the permission of the Chief Commissioner of the Central Provinces. In all important matters of administration, such as the settlement and collection of the land revenue, the imposition of taxes, the administration of justice, arrangements connected with excise, salt and opium, the concession of forests and other rights, disputes arising out of any such concession, and disputes in which other States are concerned, the Chief has to consult the Political Agent, Chhattisgarh Feudatories, and conform to such advice as he may give. The Chief has no right to the produce of gold, silver, coal and diamond mines or to any minerals under ground within the State, all these being the property of the British Government. The right to catch elephants in the State has been granted to the present Chief as a personal concession.

565. The only thing that is of any archæological interest is a cave in Ghogrā village situated on the banks of the Daunā
- Archæology.

river, known by the name of Sitāmarhī, and containing a Mahādeo represented by two monoliths. Similar Sitāmarhis are found in the jungles of Kanjia and Chhataundā. The State is not rich in objects of archæological interest. At Harchokā, a village on the Muwāhi river close to the northern boundary of the State, the remains of extensive rock excavations, supposed to be temples and monasteries, were discovered in 1870-71. They appear to be the work of a more civilized race than the present inhabitants of the State.

366. The population of the State in 1901 was 19,548 persons as against 18,526 in 1891.

Population.

The density of the population is only 22 persons to the square mile, and the villages, 177 in number, are as a rule very small ; indeed, only six have a population of 600 or thereabouts. All but 32 of the inhabitants described themselves as Hindus, but they consist almost entirely of Dravidian aborigines, the most numerous tribes being the Gonds (6000) and Hos (5000). The Muāsis are the most interesting race met with in the State. An account of this wild tribe is given in Hunter's 'Statistical Account of Bengal,' Volume XVII. They are locally called Muāsis or Kols, indifferently, by the people of the State, who do not know the name Huru as applied to this race. These Muāsis adhere conservatively to their old customs and religion, but it is worthy of note that they have now admitted into their villages Brāhman priests, who conduct the worship of Hindu deities in which the Muāsis join. They admit their origin from Nāgā Bhuiyā and Nāgī Bhuiyāni and worship the nine *deotās* given in Hunter's account. Hunter omits to mention that this tribe is divided into 16 classes. Mr. Cobden-Ramsay has supplied the omission and gives the names of the subdivisions as follows :—

- | | |
|-------------------|-----------------|
| (1) Mangar Mawār. | (9) Singarthia. |
| (2) Sekut Mawār. | (10) Arha. |
| (3) Manwār. | (11) Bhūriha. |
| (4) Nāgbansi. | (12) Parāsha. |
| (5) Patail. | (13) Tiloliha. |
| (6) Ghatiwār. | (14) Gurha. |
| (7) Dhokia. | (15) Kannari. |
| (8) Bhaināpur. | (16) Kapandiha. |

The last five of these classes are, in Mr. Cobden-Ramsay's opinion, not real subdivisions, being named merely after certain villages in the State. About their customs and religious ceremonies Mr. Cobden-Ramsay in a note writes as follows :—

The Muāsis are very conservative in their customs. As regards their fourth deity, Chitāwar, says Mr. Cobden-Ramsay, 'it is stated that he was formerly a great and powerful jungle demon, who has now deserted his own body and turned himself into the wild plant known as *chitāwar*. In the village of Lāwāhorī there is said to be a hill called Chitāwar, on which there is a large rock shaped like an iron pan ; round this rock the *chitāwar* grows ; the plant is said to issue from the soil in the same manner as the young shoots of the bamboo and to unfold its leaves as it grows upwards. This *chitāwar* plant is of two kinds, one red called *bālak chitāwar* and the other black and known as *burhā chitāwar*. The Muāsi Baigā gathers the plant and places it in the hollow horns of a spotted or red deer ; the mouth of the horn is then closed over with *kusum* (not *palās*) lac. In the night the Baigā offers sacrifice to the *chitāwar* and mutters songs and *mantras* before it, whereupon the horn commences to move and dance ; it is then known that the soul of the mighty demon Chitāwar has entered the horn. The *chitāwar* plant is then removed and a kind of antimony (*kājal* or *surma*) is prepared by mixing the plant with mustard seed ; this antimony when smeared on the eyes gives the devotee the power of seeing the natural body of Chitāwar and of other ghosts.'

As regards their god Ghansām, Mr. Cobden-Ramsay says :— 'They claim that he was formerly a Gond Rājā in the Surguja State. In his old age he begot a son, Lāhā Thākur by name. At the time of the marriage of this son Ghansām travelled to some place beyond Surguja. Before starting, however, Ghansām had forgotten to offer sacrifice to his family *deotā*, Barkā Deo by name. The *barāt* procession was resting in the *bhānwar* (a bower constructed of the branches for marriage occasions) when the deity Barkā Deo, assuming the shape of a tiger, devoured Ghansām, Lāhā Thākur, and a *pandit* by name Ghasujia, and Kalia and Agia, the wives of Ghansām. When making invocation to

‘ Ghansām the Baigā also invokes the name of the others
 ‘ mentioned above and they appear before the priest after
 ‘ Ghansām and in the order in which their names are set
 ‘ forth. At the time of the invocation of Ghansām, a
 ‘ song is chanted. The song itself apparently has in itself
 ‘ nothing to cause the worshippers to lose their self-con-
 ‘ trol, but it is apparently the music of the drums and the
 ‘ manner in which the Baigā recites the song,¹ rolling his
 ‘ head about and swaying his body which affects the list-
 ‘ eners. The two great festivals to Ghansām take place in
 ‘ the Dasahra *pūja* and at the Holi. The Muāsis of this
 ‘ State know nothing about the descendants, described
 ‘ in Hunter’s account, living at Amodā in the Central
 ‘ Provinces.’

567. After the birth of a child the wife, as amongst strict
 Customs at births. Hindus, must not cook or serve food
 to the members of the family for one
 and-a-half months. The *chhatī* ceremony is observed six
 days after birth and the *bartio* twelve days after birth. The
 ceremony of *churākaran* or shaving the head is also observed.

568. The ceremonies observed on the occasion of marriages
 Marriage customs. are the same as those set forth in
 Hunter’s account. It may, however,
 be noted that they perform the *gaunā* ceremony six months or a
 year after marriage as is the case amongst the Hindus.
 Widow re-marriage is not recognized, but a widow usually
 resides with a man who is regarded to all intents and pur-
 poses as a husband, though no marriage ceremonies are
 gone through to bless the union. The children are not con-
 sidered as illegitimate nor the woman as an outcaste in any
 way.

569. The soil of the State is stony and difficult to plough
 and the share rarely enters the soil to
 Agriculture. a depth of seven inches. The local
 plough is an extremely light one and, except for the yoke,

¹ Song of invocation to Ghansām (translation):—

O Ghansām, where is your birthplace, and in what places are you
 highly spoken of? O Ghansām, thou wast born in Surguja and thou
 art highly spoken of in all places. Thou hast caused thy *chaurā* to
 be erected in every Rāj and an earthen lamp to be placed thereon.
 Thou hast had a *kalas* (a vessel filled with water) placed before thee
 with an earthen lamp placed thereon. When we sacrifice goats to
 Ghansām he is highly pleased.

is lighter even than that in use in the State of Surguja. The share is made of iron obtained locally and is the width of three fingers and ten inches in length. When slotted home in the plough stock it has about six inches of surface exposed. The plough stock and handle are in one piece. The plough stock and pole are made of *sarai* (*sāl*) wood. The yoke consists of two pieces of wood placed horizontally and parallel to one another; the upper piece is known as the *juā* and is always of *kamār* wood; the lower piece of the yoke is called *tāramuchi* and is made of bamboo. These two cross-bars pass one above and the other below the neck of the oxen. The bars are connected by sets of two pegs at each end of the yoke; the inner pegs are known as *galūri* and are fixtures; the outer pegs (*sailā*) slide up and down so as to admit the neck of the oxen. On the upper bar (*juā*) there are three raised and curved pieces of wood to strengthen the yoke at the parts where the greatest strain comes upon it, *viz.*, over the neck of the oxen between the two pegs, and over the centre of the *juā* where it is attached to the pole; these raised pieces are known as *mahādeo*. The upper end of the pole is pierced by three holes into which pegs known as *harelia* are inserted. A thong of leather or rope is brought over the centre *mahādeo* of the *juā* and fastened over one of the pegs; the rope is called the *nāndā*. By this means the yoke is fastened to the pole; the rope is fastened to the first peg (*harelia*) when the strain is light, and to the second or third according to the tension. The plough has a peculiarly shaped handle (*muthia*) projecting at the back. This feature of the double rope and the means of fastening it to the pole and the shape of the handle are peculiar to this State. It is necessitated by the nature of the soil, which is stony and difficult to plough. Lands are classified into—

- (1) *Baharā* (first-class paddy land).
- (2) *Sitai* (second-class paddy land).
- (3) *Dandi* (third-class paddy land).
- (4) *Balasthal* (rent-free land).

The first-class is charged at the rate of one rupee for every three *khandis* of seed sown; the second-class one rupee for every five *khandis* of seed sown; and the third-class one rupee for every ten *khandis* of seed sown. Rice is the chief crop grown in the State. Other crops grown are kodon, kutkī, til,

gram and wheat. Maize would grow in the State, and also sugarcane, but the people are too careless to take the trouble required for rearing sugarcane, and prefer wandering in the forests to settling down to regular agricultural labour.

The cultivation is very scattered, and much of it is carried on under the *dahia* system by felling and burning wood on the patch which is to be sown. The *gaontias* and cultivators are very simple and most unenterprising. They have not even the initiative to grow tobacco. There is not a bazar or market anywhere in the State. There is very little coin in circulation, and the people resort freely to barter. There is no system here of paying only for low-lying lands and cultivating uplands free. Cultivators wishing to take land make an offer of one rupee or two rupees, whatever the amount may be; and if they get the land from the Chief they pay if there is an ordinarily good season.

There is no irrigation of any kind to be met with in the State, though the paddy fields, of course, are traced.

570. The principal source of revenue of the State is the

Land revenue
administration.

current rent demand. The zamīndārs hold villages immediately under the Chief and pay annual rents, which, in most cases, are fixed permanently. The cultivators have no permanent rights in the lands; they pay rents and cesses, and as long as they do this, they are allowed to hold their lands. They are also required to do a certain amount of *begār* service to the State.

Some of the villages are leased out to the *kedārs*, and others are settled with *gaontias*. In the case of the *kedārs* they receive their villages for three years, and on renewal a *nazarāna* is demanded as high as the Chief can obtain. In these *thedāri* villages, the *abwābs* (cesses), such as *dhorcharai* (grazing fee), *bayāi* (payment made by ryots for the right to trade in grain), *chamārṣatti* (payment made by the Chamārs), etc., are not separately collected, but a lump sum is taken into calculation when settling the villages. In the case of *gaontias*, the *nazarāna* is extended over a period of three years, and is equivalent to the *jamā* of the village for one year.

571. The State is administered by the Chief himself.

General Administration. In civil and revenue cases his decision is final; but the Political Agent
Administrative Control. can advise a reconsideration of any case in which a failure of justice appears to have occurred. In criminal cases the Chief is empowered to pass a sentence of imprisonment of either description for the period of five years, or of fine to the extent of Rs. 200, or of both imprisonment and fine to the above extent; but all sentences exceeding two years' imprisonment or Rs. 50 fine have to be referred to the Commissioner, Chhattisgarh Division, for confirmation. In all cases of heinous offences calling for heavier punishment the Chief exercises the powers of a committing Magistrate. The Political Agent is the District Magistrate and Sessions Judge, but any sentence of imprisonment for more than seven years passed by him requires the confirmation of the Commissioner, Chhattisgarh Division, and sentences of death require the confirmation of the Chief Commissioner.

572. The people of the State are honest and simple,

Police, hence a large police force is not necessary. The whole force at present consists of one Sub-Inspector, four head-constables and seven constables. Besides the police force there are also four officials of the *chaukidār* class called *rapats*, each of whom exercises supervision over the village watchmen of a group of villages entrusted to his charge. There are only one Station-house (at the headquarters of the State) and two outposts in the State. Crime is not of a very serious nature, and civil suits are practically unknown. Heinous offences are very rare.

573. There are no made-roads in the Chāṅg Bhakār State. Two hill passes lead into

Roads. Chāṅg Bhakār from the north—one near Harchokā and the other at Kamarji. From these points two jungle roads meet at Berāsi in the centre of the State. Thence they diverge again, one leaving Chāṅg Bhakār by the main pass of Tiloli on the west, whence it goes on to Burhār station on the Katni-Bilāspur branch of the Bengal-Nāgpur Railway, *via* Rasmohini, in Rewah State (the total distance from Bharathpur to Burhār station being 45 miles),

while the other turns to the south by way of Bargaon and goes on into the Korea State.

574. Trade is carried on by means of pack-bullocks. The

Trade. articles of export chiefly consist of lac, *harrā*, catechu and *ghī*, while

the chief imports are salt, sugar, molasses, cloth, brass, utensils and spices; the trade is in the hands of merchants settled at Burhār and Sahdol in the Rewah State.

575. The excise system in force is the outstill system.

Excise. There are 15 shops in the State or one shop for every 60 square

miles or 1303 souls. The shops are not put up to auction. Each shop is assigned to a lessee, who serves a certain number of villages. Opium has hitherto been brought from Sahdol in the Rewah State, but it has now been settled that it shall be obtained from the Bilāspur District treasury. *Gānja* is purchased from the wholesale vendor at Bilāspur.

576. Education is very backward in the State. The

Education. aborigines are averse to sending their boys to school and the boys

themselves are reluctant to attend. The result is that three out of four schools, which were opened in the State, had to be closed for lack of support. In 1907, however, a primary school was opened at the headquarters of the State and is making fair progress.

577. The jail buildings are mud-walled houses with tiled

Jail. roofs, and can accommodate 12 prisoners. Prisoners punished with

imprisonment for more than two years are sent to the Raipur Central Jail. The number of inmates is too small to allow of any jail industries being carried on except the cultivation of the garden attached to the institution.

578. There is no dispensary in the State. The people

Medical. are extremely healthy and appear quite satisfied with their own remedies for their small ailments.

579. The following British Indian Acts are in force in

Laws in force. the State :—

(1) The Indian Penal Code.

(2) The Criminal Procedure Code.

(3) The Civil Procedure Code.

(4) The Evidence Act.

In other cases the principles of the British Laws are observed.

580. The real income and expenditure for 1908 were Rs. 9365 and Rs. 9814, respectively. On the receipt side, the chief items were land revenue Rs. 2651, excise Rs. 183, forests Rs. 5507, law and justice Rs. 116 and loans Rs. 647; while on the expenditure side the items were tribute Rs. 387, allowances and assignments Rs. 3687, administration Rs. 426, forests Rs. 144, jail Rs. 326, education Rs. 247 and repairs of State buildings Rs. 700.

APPENDIX.

GAZETTEER OF TAHSILS, ZAMINDARIS, TOWNS,
IMPORTANT VILLAGES, RIVERS AND HILLS.

APPENDIX.

GAZETEER OF TAHSILS, ZAMINDARIS, TOWNS, IMPORTANT VILLAGES, RIVERS AND HILLS.

Amandula.—The largest village in the Sakti State, situated in the south, with an area and population of 1568 acres and 504 persons, respectively. The village is a rich one and the *gaontia* is of the Gabel caste.

Ambikapur.—The headquarters town of the Surguja State containing a palace for the residence of the Chief, a fine building constructed of bricks in lime and floored with fine marbles. An installation for electric light and fans has recently been added. There are also a court-house and office, Station-house, jail, a school and a guest-house. There is a fair-sized bazar (market), where all the ordinary commodities in daily use can readily be obtained, including kerosine oil. Settled in the bazar are some skilled workmen from Calcutta and the Punjab, who have taken service under the Chief and repair his carriages, drive his motor cars, and keep the electric installation in order. The town is laid out with fine roads, on both sides of which are substantial houses belonging to merchants from Mirzāpur, Gayā and other Districts, who have permanently settled there.

Amgaon.—A village in Raigarh State, situated on the boundary line separating the Raigarh State from Gāngpur. Its area and population are 1353 acres and 1678 persons, respectively. There is a feeder school, and a weekly market is held at which grain, lac, agricultural implements and bamboo baskets are largely sold.

Antagarh Tahsil.—The north-western tahsil of Bastar State, lying between 19°-11' and 20°-14' N. and 80°-26' and 81°-30' E., with an area of 2850 square miles (including that of Paralkot zamindāri) and a population of 39,811 persons. The tahsil comprises 615 villages, of which 461 have been leased out. The surface is broken and uneven. The hilly portion of the tahsil covers about 1690 square miles. The Nārāyanpur plains are somewhat thickly populated. The principal inhabitants are the Murias, Mārias, Halbās, Dhākars and Mehrās. The predominant class of soil is *māl*. The principal crops grown here are rice, urad, mūng, wheat and gram. The tahsil has a police Station-house and four outposts.

Antagarh Village.—The headquarters of the Antāgarh tahsil (Bastar State), 83 miles from the Rāj-Nāndgaon railway station on the Bengal-Nāgpur Railway and 104 miles from Jagdalpur, with a population of 1124 souls. A weekly market is held here every Tuesday. The village has a primary school, a police Station-house, post-office and forest office.

Arra.—The headquarters of the *ilākadār* of Arrā in Jashpur State, situated about ten miles east of Jashpurnagar. The *ilākadār's* estate consisting of 28 villages was bestowed upon the ancestors of the *ilākadār* on the condition of loyalty to the present ruling family. The present *ilākadār* being a minor, the estate is under the management of the Chief, and pays an annual *takoli* of Rs. 437-8-0. The *ilākadār* is a Rautia by caste, and bears the local title of Naik. The village contains a primary school.

Asra.—A large village in Nāndgaon State situated on the bank of the Jhura river with an area of 3000 acres. The village has a primary school and an extensive mango grove.

Bagbahar.—An important village in the Tāmta circle of Udaipur State, being the headquarters of the zamindār of Bāgbahār, and containing a police outpost and a school besides the zamindār's residence. A weekly market is held here, which is resorted to by traders from the neighbouring States of Raigarh and Jashpur. The zamindār pays Rs. 181 as land revenue to the State, besides Rs. 22-9-6 on account of prison cess.

Bagicha.—A village in Kakiya, Jashpur State, formerly the seat of an *ilākadār*. The estate was confiscated ten years ago, on account of the disloyalty of the *ilākadār* who was a Pahāri Korwā by caste. The village contains a police outpost and a primary school.

Bagh Nadi.—A village lying in the northernmost plateau of the Korea State on the Singhroli-Mirzāpur road. The village contains a police outpost, and is the residence of a relative of the Chief.

Baikunthpur.—The present headquarters of the Korea State, situated on the banks of the Gaj nullah. A jail, police Station-house, dispensary, primary school, and the Chief's residence, court and treasury are located here.

Bakaruma.—A fair sized village on the track between Tāmta and Dharamjaigarh in Udaipur State.

Bamhni.—An important village in Kawardhā State, held on *theke-dūri* tenure by the recognised head of the Kabirpanth sect, named Dhirajnām Sāhib. The village lies six miles to the south of Kawardhā town, and has an area and population of 2300 acres and 880 souls, respectively. The principal inhabitants of the village belong to the Lodhī caste. The village contains a primary school and a quarry of white clay.

Banās River.—The Banās rises from the forest of mauzā Barail in Chāng Bhakār State and flows west into the Rewah State.

Banbod.—A village in the Nāndgaon State situated on the Gādāghāt-Pandādah road. Close to the village there is a hill on which are to be found images of black stone said to represent King Vikramāditya on horseback commanding his troops.

Bandarchua.—A village in the *ilākadūri* of the same name in Jashpur State containing a police outpost and a primary school. The *ilākadār* is a Kavar by caste, bears the local title of Saidai and holds his estate, consisting of eight villages, on the condition of loyalty to the present ruling family. The *ilākadār* pays an annual *takoli* of Rs. 251 to the State.

Bandha.—A forest village in Kawardhā State, nine miles to the west of Kawardhā, with a population of only 33 souls. The importance of the village, however, is due to the forests, which are well stocked with all sorts of game. The village contains a natural spring which never dries up.

Banjari.—A village nine miles from Chhuria in the Nāndgaon State. A forest outpost and a temple, which is much resorted to by Hindus from various parts of the State, are found here.

Bargarh.—A pargana of Raigarh State, consisting of 155 villages, with a population of 35,318 persons. The northern portion is mostly hilly and almost covered with forests, while the southern portion is an open plain. The railway traverses the centre of the pargana, and Khursia station lies in it. The soil is mostly *matūsi*, the principal crops grown here are rice, pulses, til and sugarcane. The quantity of wheat and gram grown is rather small. Telis, Kalārs, Kawars and Gonds are the principal castes found here. Among the three principal markets held in the pargana, the Khursia market is the most important. The pargana contains four

primary schools, one police station, three police outposts, a post and telegraph office, an outstill and a dispensary, the last being at Khursia. The Mānd river and the Barai *nāla* drain this tract. The acquisition of this pargana by the Raîgarh Chief has already been described in the paragraph on the history of the State.

Barsur.—An old village in Bastar State, formerly the capital of the Nāgvansi kings, 55 miles from Jagdalpur to the west, containing several temples of archæological interest. The inscriptions removed by Colonel Glasfurd were found in the Siva temple here. The ‘Māmā bhānjā kā Mandir’ and the image of Ganesh, referred to in the paragraph on Archæology of Bastar, are located in this village.

Bastar.—A village in Bastar State, eleven miles from Jagdalpur on the Dhamtari road, with a population of 678 souls. It was once the capital of the Bastar Chief. The village has a primary school, police outpost, and an old Siva temple on a fine tank called Bhimsāgar.

Bataikela.—The second village in the Jashpur State in point of population and one of the gold-collecting centres. A weekly market is held here. Bataikelā is the private estate of the heir-apparent, who has a granary here.

Bene.—The ancient capital of Jashpur State in the time of the Dom Chiefs. There is a fine waterfall on the Ib river close by, known as Beneghāg.

Bhagwanpur.—A village in Chāṅg Bhakār State, seven miles to the south-east of Bharathpur. This with four other villages is held by the Feudatory Chief's relatives as a maintenance grant (*khārposhdāri*).

Bhairamgarh.—The headquarters village of an *ilākadār* of 120 villages in Bastar State, 69 miles from Jagdalpur on the Chandā road, with a population of 731 souls. The present holder is Hanumān Singh, subordinate to the Kutru zamindār. The village has a primary school, police outpost and a number of tanks and ruins of temple and a fort. Rai Bahādur Pandā Baijnāth discovered three inscriptions here.

Bharamurio.—A peak in Jashpur State situated in 23°-55' north and 83°-32' east, rising to a height of 3390 feet above the sea-level.

Bharathpur.—The headquarters town of the Chāṅg Bhakār State on the river Banās. Janakpur was formerly the capital

of the State, but the present Chief selected a site near Kanouj, established himself there with his family and called the village by the name of Bharathpur. On three sides the village is surrounded by forest-clad hills, but on the north the country slopes down to the valley of the Banās river. The river itself, though distant only a mile, is concealed from view by an intervening stretch of jungle. The village contains, besides the house of the Chief, a court and office building, school, jail and police station. These buildings are constructed of sun-dried-bricks.

Bhiji.—A village in the Kontā tahsil of Bastar State, with a population of 114 souls. This was the former headquarters of the tahsīl, and is now the residency of an *ubāridār*, whose grandfather was once a zamindār.

Bhimbhori—A village situated on the north-east border of Chhuikhadān State towards the Khairāgarh State, with an area of 1069 acres. The village is commercially important, exporting a large quantity of grain to the Kawardhā State. There is a primary school here.

Bhonda.—The headquarters village of the zamindāri of the same name, which lies in the north-west of the Kawardhā State, with an area and population of 70 square miles and 2100 persons, respectively. The greater portion of the zamindāri is covered with hills and forests.

Bhopalpatnam Zamindari.—This zamindāri lying between $18^{\circ}-37'$ and $19^{\circ}-12'$ N. and $80^{\circ}-18'$ and $80^{\circ}-45'$ E. in Bastar State, consists of four detached blocks, the main one, Bhopālpattam proper, being in the extreme west. The estate consists of 139 villages, of which 14 are uninhabited. The area and population of the estate are 722 square miles and 9055 persons respectively. Over three-fourths of the area are under hills and forests. The principal timber is teak which is plentiful. The estate is connected with Jagdalpur by road. The soil of the estate is sandy in the plains throughout with patches of black soil here and there. Rice is the chief crop here. The zamindāri has one police Station-house at the headquarters and an outpost at Madder.

Bijapur Tahsil.—One of the central tahsils of Bastar State, lying between $18^{\circ}-25'$ and 19° N. and $80^{\circ}-35'$ and $81^{\circ}-30'$ E., with an area of 1165 acres. It is bordered by the

Antāgarh, Kontā and Jagdalpur tahsils, Chānda District and the Nizām's Dominions. The greater part of the tahsil is under hills and forests. The bulk of the population are Murias. The principal crops grown here are rice, juāri, til, cotton and hemp. The tahsil comprises 11 parganas and contains a police Station-house and three outposts.

Bijapur Village.—The headquarters of the Bijāpur tahsil (Bastar State) 99 miles from Jagdalpur. The village has a primary school, police Station-house, forest office and dispensary. Some remains of an old fort are to be found here.

Bilbahra.—The most populous village in the Korea State, lying on the road to Kilhāri. The village is held by a Gond.

Binadi.—A village in Nāndgaon State, 15 miles from Kokpur, on the borders of the Bhandāra District. An important weekly market is held here.

Bodra.—A village in the Jagdalpur tahsil (Bastar State) with a population of 208 souls, formerly the residence of the present Rāj family.

Boretara.—A village on the south-east border of Chhui-khadān State towards the Parpodi zamīndāri, with an area and population of 1760 acres and 1200 persons, respectively. The residents are mostly Telis and Lodhis. A police outpost and a primary school are situated here.

Boria.—The headquarters village of the zamīndāri of the same name on the borders of Mandlā District in Kawardhā State.

Borla.—A village in Kawardhā State, lying twelve miles to the north of the headquarters town Kawardhā, with an area and population of 2381 acres and 852 persons, respectively. The village contains a police outpost, forest post, cattle-pound, dāk-bungalow and a few irrigation tanks. A bazar is held twice a week in this village. The forest close to the village abounds in game.

Bugudega.—A small zamīndāri situated in the north of Raigarh State on the borders of the Udaipur State, and owned by a Gond, who has to pay a *takoli* of Rs. 218. The zamīndāri contains 7 villages, and has an area and population of 738 acres and 2200 persons, respectively. No regular settlement has been made.

Bulga.—A large village situated on the boundary line of the Raigarh State towards the Chandarpur zamīndāri in the

Bilāspur District. Originally it was the capital of the State. The family goddess of the Rājā is located here in a mud house, and is regularly worshipped, but the Chief is precluded by custom from visiting the temple or setting foot within the precincts of the village for fear of incurring the wrath of the goddess. In this village are found an outstill, a feeder school and a large number of tanks for the purpose of irrigation.

Chapka.—A small village in Bastar State, 17 miles from Jagdalpur. Its holder is a Brāhman. A fair is held here in Phālgun (February-March) every year. Several *satī* stones are to be found here.

Charama.—An important village of the Kānker tahsīl (Kānker State) situated on the Dhamtarī-Jagdalpur road, 18 miles from the railway station at Dhamtarī, containing a police outpost, school, forest post and dāk bungalow.

Charratnagar.—A big village situated in the north of Raigarh State with a population of 703 persons. The important family in the village is that of the *gaontia*, who is of the Kavar caste. A large irrigation tank, fed by a spring, is found here.

Chhal.—An important village in Udaipur State on the Khursia-Dharamjaigarh road, ten miles from Khursia, a railway station on the main line of the Bengal-Nāgpur Railway. A granary belonging to the Chief, a police Station-house and a school are situated here. In the neighbourhood of the village coal is found, and a company has taken out a license to prospect for the mineral. The zamīndār of Chhāl resides here.

Chhapri.—A village, eleven miles west of Kawardhā town, with an area and population of 950 acres and 150 persons, respectively. The principal residents of the village are Gonds. There is a well decorated Vishnuite temple here which contains numerous inscriptions relating to events of the eleventh century. It is now dedicated to the aboriginal god Bhoramdeo. An inscription in Sanskrit placed in what is known as Mandwā Mahal describes the origin of the Nāgvansi line of kings. Close to the village there is a hill, locally called Diyābar, where it is said that a light was perpetually kept up by some supernatural power during the time the Bhoramdeo temple was under construction.

Chhuikhadan.—The headquarters town of the Chhuikhadān State, distant about thirty-one miles from both the Rāj-

Nāndgaon and Dongargarh stations on the Bengal-Nāgpur Railway, with an area and population of 694 acres and 2085 persons, respectively. Chhuikhadān is also a tahsīl. The principal crops grown in the tahsīl are kodon, wheat, gram and rice, and the principal castes living therein are Baniās, Bairāgis and Brāhmans. The town has a jail, court-house, police Station-house, cattle-pound, inspection bungalow, primary school, vernacular middle school, dispensary, *sarai*, post and telegraph office, and some temples.

Chhuria.—A village in Nāndgaon State under the hills, thirty miles from the headquarters town. The village contains a good tank and a police outpost.

Chilhāti.—An important village of the Sambalpur tahsīl (Kānker State), situated on the Kānker-Sambalpur road, containing an outpost. The soil of this village is very fertile.

Chilpi.—A small village in Kawardhā State inhabited by Baigās, situated on the *ghāt* over the Sātpurā range, 27 miles from the headquarters town Kawardhā. The village is about 2000 feet above the sea-level and has a cool climate comparatively.

Chintalnār Zamindari.—The estate lies in Bastar State between 18°-10' and 18°-30' N. and 81°-2' and 81°-31' E., with an area of 434 square miles and a population of 5112 souls. The zamindāri is mostly hilly, and is at present managed by the State. There are altogether 63 villages, six of which are uninhabited. The headquarters of the estate are at Jagargunda, which has a population of 207 souls. Juāri is the staple food. The zamindār pays Rs. 1526-10-3 land revenue.

Chirchari.—A village in the Nāndgaon State, thirty miles from the headquarters town, with a police outpost and a forest *nāka*.

Chithra.—A fair-sized village in Udaipur State on the Khursia-Dharamjaigarh road, 13 miles from Dharamjaigarh, containing a granary belonging to the Chief, and a school.

Chitrakot.—A village on the river Indrāvati, 24 miles from Jagdalpur in Bastar State. There is a fine waterfall here (96 feet). The surrounding country was once called 'Chakrakotya mandal,' and was under the sway of the Nāgvansi kings.

Dalpurwa.—A village in the Raigarh State, situated ten miles to the east of the headquarters town on the border of the Bilāspur District, with an area and population of 430 acres and 230 persons, respectively. Kurmīs are the principal residents of the village which contains a primary school.

Danrbula.—An important village in the Srinagar *tappū* of Surguja State, containing a school and a police Station-house. There is also a granary here. A large weekly bazar is held here.

Dantewara.—A *muāfi* village, in Bastar State, allotted to the temple of the Rāj family goddess, Danteshwarī, which is situated here near the junction of the Dankani and Shankhani rivers. The temple contains a number of images said to have been brought from Bārsur. The image of Danteshwarī is of black stone with eight arms. She is otherwise known as 'Mahishāsurmardini.' The goddess appears to have originally belonged to the Nāgvansi kings. There are about 144 villages dedicated to this goddess. The Jia family are hereditary managers of the temple, but the State appears to have exercised supervision over the managers at least from 1856 A.D. Human sacrifices used to be offered to the goddess. From 1855 onwards, for some years, the British Government put a guard on the temple to ensure that no such sacrifices should be offered. The village has a police Station-house, a primary school and a forest post.

Darbaghat.—A small village in Bastar State, 22 miles from Jagdalpur on the road to Kontā. The plateau of Jagdalpur ends here abruptly with a drop of about 1200 feet into the plain below. A road, eight miles in length, has had to be made down this hill at a cost of about Rs. 45,000. The village contains a police outpost.

Dasrangpur.—A large village in Kawardhā State lying 14 miles from the headquarters town, Kawardhā, on the Simgā road, with an area and population of 2300 acres and 800 persons, respectively. The village contains a primary school, post office, inspection hut, and a few irrigation tanks. The *thekedār* is a Baniā, but Kurmīs are the principal residents.

Daura.—A fairly large and prosperous village in the Rājpur *tappū* of Surguja State belonging to the Katsaribari

zamīndār, who has a granary and maintains a Tahsildār here. The zamīndār himself is a *khorphoshdār* of the Patnā zamīndāri in the Korea State.

Demdea.—A village of considerable importance to the north-west of Dānrbulā in Surguja State.

Deodongar.—A very old village of the Kānker tahsil (Kānker State), situated at the foot of a hill on which there is a cave. There is an old stone temple called Hemādpanthi here.

Deogaon.—A village in the Saria pargana (Sārangarh State), with a population of 1007 persons. It contains a vernacular school. The *gaontia* is Agharia by caste. There is a stone quarry which provides fine, small but heavy slates. They are extracted and polished by boys and used in schools. The principal crop is rice.

Deragarh.—A large village in Sakti State, situated to the north-west of the headquarters town (Sakti) on the south-western boundary of the State. The village owes its name to the old fort of the Bhainās, the remains of which are still to be seen.

Dewadand.—A small village in Korea State, situated on the banks of the river Hasdo towards Pendrā.

Dhanora.—A village in Bastar State three miles from Keskāl on the road to Dhamtarī. The village is called by the Gonds as Durg Dhanorā from an old fortress. Several tanks, mounds and images are to be found here. One of these mounds disclosed, when dug open, a Siva temple with the image of the deity therein. The tradition is that Rājā Karna, probably of the Kānker family, who built 5 temples at Sihāwa in 1192 A.D. ruled here.

Dhaurpur.—The chief village of the Binjpur *ṭappā* of Surguja State where the *ilākadūr* resides. A school and a police Station-house are found here.

Dharamjaigarh.—The headquarters of the Ūdaipur State, situated in 22°-29' N. and 83°-14' E. on a picturesque bend of the Mānd river, near the centre of the State. The principal buildings are the Chief's palace, police Station-house, school, dispensary, jail and a guest-house.

Dhonga Amba.—A hill in Jashpur State, situated about 17 miles south of Jashpurnagar, extending from east to west. It abounds in game of all kinds.

Dipadih.—A village in the Chalgali *tappā* of Surguja State. About a mile from the village towards the north, there are some remains of archæological interest.

Diwan's Estate.—This estate in Raigarh State belongs to that branch of the Feudatory Chief's family which in old days provided the State with a prime minister (Diwān). The present holder is one Jagmohan Singh, a descendant of Jujhār Singh, the common ancestor of himself and the present Chief. The estate consists of 39 villages with an area of 30,500 acres and a population of 8251 souls, and pays Rs. 100 as *takolī* and Rs. 555 as cesses. The forest area is small but valuable. Two settlements have been carried out here and a third settlement is impending.

Dokla.—A well situated trading village in the Kānker tahsil (Kānker State) with a good supply of water from tanks. A weekly bazar (market) is held here.

Dokra.—A big village and one of the gold-washing centres in Jashpur State. Dokrā is a private estate of the Feudatory Chief who has a large granary here.

Dongargaon.—An important village in Nāndgaon State, sixteen miles from Rāj-Nāndgaon town. The village contains a temple, a school, a police Station-house and a dāk bungalow, and is watered by the river Ghumaria. The remains of an old palace are to be found on the neighbouring hills. To the west of the village there is a Bairāgi monastery. The village is important as a trading place, and a weekly market is held at the Rānīganj bazar every Thursday.

Dongargarh.—A town in the Khairāgarh State, situated on the Bengal-Nāgpur Railway, with a railway station of the same name. The area and population of the town are 153 acres and about 6900 souls respectively. According to the census of 1901 there were about 5000 Hindus, 800 Muhammadans, 200 Christians and a few Jains. The Christians belong to the railway community. The town contains a tahsil office, vernacular middle school and dispensary. The Kāmkaṇḍā tank has a tradition which has already been described in the paragraph on the Archæology of the State. The temple of Bomlai Devī is situated on the top of a hill and the goddess is worshipped on the Polā festival day. The town has a regularly constituted municipi-

pality, the principal sources of income of which are octroi tax, wheel tax and brokers' fees. The main heads of expenditure of the municipality are conservancy, roads, school, hospital and town police. The income and expenditure of the municipality in 1907 were Rs. 12,500 and Rs. 8000 respectively. The town of Dongargarh is commercially important, and the main imports are cloth, salt, cocoanut, spices, sugar, metal, *ghī*, tobacco and glassware, while the important exports are grain, oilseeds, chillies, timber, myrabollam, sheep and goats.

Dongar Kalan.—A village in the Kondāgaon tahsil (Bastar State). This was the village assigned by the Chief to his brother for maintenance. Several Muhammadans live here. The village has a police Station-house, post office and a primary school.

Dongarpali.—A small zamīndārī situated in the south-east corner of the Sārangarh State in the Saria pargana towards the Sambalpur District. It consists of 18 villages covering an area of 9868 acres. The zamīndār, a Gond by caste, has to collect the land revenue for the State and to pay *takoli* to the Chief. He has no proprietary rights over the forests in his villages, and has no authority to alter the rents of tenants fixed at the settlement.

Gadia Pahar.—A hill in Kānker State to the south of Kānker town, famous for an old fort situated on the plateau on its summit. There are some mango groves and a tank called Sonā-dehī Rūpa-dehī, named after Sonā and Rūpa, the daughters of a former king who resided there. A stone gateway, a temple dedicated to Mahādeo, and the ruins of substantial buildings are also found there. There are also some caves in which people can live comfortably. In the time of the Pindāris, the Rājās of the State and their attendants used to hide in these caves, the entrances of which are within the fort, and thus protect themselves from the violence of the robbers.

Gangalur.—A large *muāfi* village in Bastar State, 14 miles from Bijāpur, with a population of 1584 souls. The village is held by the Pāt Rāni, and has a primary school and a police outpost.

Gharghoda.—A large rent-free village in the Tārāpur zamīndārī (Raigarh State), about 21 miles from the Raigarh

railway station on the Bengal-Nāgpur Railway. The present Rānī holds the village, which has a population of 1353 souls, with a police Station-house and a primary school. A weekly bazar is held here at which lac, til, mustard seed and agricultural implements are disposed of.

Ghori.—A village of some importance in Udaipur State, lying about 20 miles to the north-east of Dharamjaigarh. A weekly bazar is held here.

Ghumka.—A village in Nāndgaon State fifteen miles from the headquarters town Rāj-Nāndgaon, containing a police Station-house, several tanks and a beautiful mango grove.

Gunji.—A village situated about 12 miles from Sakti town on the north-west border of the State. It contains a *kund* (reservoir of water) supplied from a waterfall from the neighbouring hills. It is known as Damau Dahrā. Formerly this place was the abode of the descendants of Hari and Gūjar, the founders of the State. Here there is a stone which contains some inscriptions belonging to the first century A.D.

Gur.—A zamīndāri village in Chāng Bhakār State on the road from Tiloli to Kamarji.

Gurda.—A zamīndāri in Raigarh State, taking its name from a village of the same name, the headquarters of the zamīndār. The zamīndāri consists of 12 villages, with an area and population of 730 acres and 2405 persons respectively, and has twice been settled, once under the Cuttack system and once summarily. The zamīndār is a Kanwar by caste, and has to pay a *takolī* of Rs. 4654 to the State.

Halba.—A village of the Kānker tahsil (Kānker State), situated on the old road running from Kānker to Dhamtari, containing a police outpost, forest post, school and a rest-house for the convenience of travellers.

Harchoka.—A village on the Mawāhi river close to the northern boundary of the Chāng Bhakār State. The remains of extensive rock excavations, supposed to be temples and monasteries, were discovered here in 1870-71; they appear to be the work of a more civilized race than the present inhabitants of the State.

Hariapur.—A village in the Rāmkolā *tappā* of Surguja State, where the zamīndār spends most of his time. This village is inhabited by Rajwārs, but the Baigā is a Chero.

In the neighbourhood are two fine tanks and a good mango grove. The zamindār claims that his great-grandfather built these tanks, but the villagers say they are far older.

Hetghat.—The lowland portion of the Jashpur State, lying about 2000 feet lower than the Uparghāt. The only means of access from the Hetghāt to the capital is through a difficult pass, known as Damerāghāt. The view of the Hetghāt from the summit of this pass is splendid. The Feudatory Chief has built a small bungalow at the head of the pass. A hill stream heightens the beauty of the place.

Ib River.—The chief river in the Jashpur State, rising in the Rānīhulā hill in Khuria and flowing through the State from north to south. Several waterfalls are found along its course, the finest, Beneghāg, being formed by the rush of its waters over a square mass of trap rock, where it passes from the heights of the Uparghāt into the flat country of the Hetghāt. Owing to numerous rapids, the river is not navigable. The only boats used are small dug-outs kept at Sanna. Gold is obtained in small quantities from the banks and beds of the river near the Gāngpur border. The scenery on the river near Lowākherā is very fine.

Indori.—The largest village in the Kawardhā State, lying 10 miles east of Kawardhā town, with an area of 3500 acres and a population of 900 souls, most of whom are Chamārs. The village contains a primary school, and a large weekly market is held there. The *gaontia* is of the Kurmi caste. Rice is the principal crop grown.

Indravati River.—The chief river in Bastar State, running from east to west for about 240 miles, with a fine waterfall at Chitrakot. Above the fall, the stream is narrow, but below it the bed of the river widens and contains many islands. The chief tributaries are the Naringi, Bhardigh, Gadrā and Kothāri rivers.

Jagdalpur Tahsil.—The central tahsil of the Bastar State, lying between 19°-30' and 18°-35' N. and 80°-30' and 82°-15' E. with an area and population of 2608 square miles and 130,582 persons respectively, and consisting of 743 villages. The tahsil is traversed by chains of hills from one end to the other towards the south. The Savari river separates the tahsil from the Jeypore estate. The forests cover nearly three-fourths of the area. The principal timber is teak, but

sāl is also found in abundance. The inhabitants are chiefly Mārias, Murias, Parjās and Bhatrās. Rice is the chief crop grown here. The tahsīl contains two police Station-houses, six police outposts and one inspection bungalow.

Jagdalpur Town.—The capital of the Bastar State, situated on the Indrāvati river. The population is 4681. The principal buildings are the new palace, hospital, public offices, jail and Anglo-vernacular middle school. There are also a girls' school and a school for low-caste boys. An American Mission has an establishment at Fraserganj just outside the town. There is a large bazar with several Hindu firms established in it, who deal in cloth, oilseeds, grain, and spices while some Muhammadans transact the trade in myrabollams, lac, hides, and hardware. The town was formerly surrounded by a moat, but this was filled up on sanitary grounds. Near the palace is a fair tank called Samundar.

Jajang.—A large village in Sakti State, situated about five miles from the headquarters town, Sakti. The *gaontia* of the village is of the Gabel caste. Rice flourishes here, and the cultivators are generally well off.

Jamgaon.—A small but important village in the Diwān's estate in Raigarh State, from which timber, bamboos and mahuā are exported by rail.

Jamirapat.—A long winding ridge, about two miles wide in the Surguja State, lying between $23^{\circ}-22'$ and $23^{\circ}-29'$ N. and $83^{\circ}-33'$ and $83^{\circ}-41'$ E. It rises to a height of 3500 feet and forms part of the eastern boundary of the State, where it borders on Chotā Nāgpur proper.

Jarwe.—A village in the west of Sakti State, about sixteen miles from Sakti, with a population of 461 persons; originally the property of Diwān Nirmal Singh, but now surrendered to the Chief. The village has a stone quarry, a primary school and a pond.

Jashpurnagar.—Otherwise called Jagdishpur, the headquarters of the Jashpur State, situated in $22^{\circ}-53'$ N. and $84^{\circ}-8'$ E., about 90 miles from Rānchi. Population (1901) 1654. It contains the residence of the Chief, a dispensary, a school, a dāk bungalow, a sub-post office and a jail.

Jatra.—A small zamindāri in the north of Raigarh State, consisting of 13 villages. The zamindār is a Gond by caste, and has to pay a *takoli* of Rs. 193 to the State.

Jhagarpur.—A small zamindāri in Raigarh State consisting of 3 villages, having an area and population of 231 acres and 768 persons respectively. The zamindār is a Gond by caste, and has to pay a *takoli* of Rs. 113 to the State.

Jhalmala.—A village in Kawardhā State, lying to the east of the headquarters town, Kawardhā, on the border of the Drug District, with an area and population of 586 acres and 457 persons respectively. A weekly bazar is held in this village every Monday.

Jhilmili.—The headquarters village of the Jhilmili *tappā* of Surguja State. It is also called Bhaiyā Thān. Here the *ilūkudār* Bhaiyā Sheo Prasād Singh Deo has his house. Besides the Bhaiyā's residence, it has a school and a police Station-house. The place is of importance as a trade centre, and here are found the ubiquitous Kābulis and other Musalmān traders and Hindu *mahājans*. These people chiefly deal in grain, lac, hides, and jungle products, and the greater quantity of the grain obtained by them in the Jhilmili *tappā* is brought into Bhaiyā Thān as a depôt, before it is despatched to Pendrā Road railway station.

Jhirna.—A small village in Kawardhā State, lying seven miles from Kawardhā town. It was once an important place owing to the sacred fountain called Narbadā, where a big fair used to be held. The area and population of the village are 624 acres and 129 persons respectively.

Juba.—A deserted fortress in the Surguja State, situated in 23°-43' N. and 83°-26' E., about 2 miles south-east of Manpurā village. The fort stands on the rocky shoulder of a hill, and commands a deep gorge overgrown with jungle. Hidden among the trees are the remains of carved temples almost covered with accumulations of vegetable mould.

Judga.—A village in Sakti State, situated at the foot of the range of hills separating the State from the Korbā zamindāri. Formerly it was the seat of the ruling family. Some of the relatives of the Chief still live there.

Kanker.—Headquarters town of the tahsil and State of the same name, with 3906 inhabitants, situated on a small stream called the Dudh, 39 miles by road from Dhamtarī

station on the Raipur-Dhamtari branch of the Bengal-Nāgpur Railway. The Dhamtari-Jagdālpur road passes through the town. The Chief's palace, court and office building, dispensary, school, police office with Station-house, and a combined post and telegraph office are the chief buildings. There is a good garden called the Rādha Bilās garden, in the midst of which a fine guest-house with out-houses has been constructed recently. A weekly bazar (market) is held here, and all articles in daily use are obtainable.

Kamarji.—A village in Chāng Bhakār State, held by the chief priest, free of revenue, situated on the north-eastern boundary of the State.

Karanpali.—A small zamindārī situated close to the hilly portion of the Saria pargana in the south of Sārangarh State. It consists of 12 villages covering an area of 3645 acres. The zamindār, a Gond by caste, has the same rights and is subject to the same liabilities as the Dongarpālī zamindār.

Karra.—A village in the Sambalpur tahsīl (Kānker State) at which a weekly market is held. The forest tribes here barter articles produced in the forest for salt and rice.

Kawardha.—The headquarters town of the State, the area and population of which are 3146 acres and 4392 souls. The town contains a court-house, hospital, combined post and telegraph office, jail and Anglo-vernacular middle school, besides a girls' school and a school for low-caste boys. The Chief's palace is under construction. There are eight important tanks and three Hindu temples. Kawardhā was once the chief seat of the Kabirpanthī sect. A ginning factory has recently been started in the town by Messrs. Shaw Wallace and Co. of Calcutta. Kawardhā is growing in importance in point of trade, and the principal articles of commerce are cotton, wheat, cloth, rice and timber. There is no municipality regularly constituted, but a town committee has been formed to perform some of the functions of the municipality.

Keradih.—The headquarters of the *ilākadār* of Kerādhī in Jashpur State, who is a Rautia by caste, and has the local title of 'Baraik.' The *ilākadār* pays an annual *takolī* of Rs. 376-4-0 to the State, and holds his estate on the condition of loyalty to the Chief. The estate is composed of 22 villages.

Keribandha.—A village in Sakti State on the Bengal-Nāgpur Railway line, about four miles from the Sakti railway station. The village takes its name from an old *bandh*, said to have been constructed by a Gond *gaontia*, named Mārkaṇḍe. The *bandh* was a very big one, but since the railway line was constructed through it, its size has been considerably reduced.

Khairagarh.—The headquarters town of the Khairāgarh State, situated at a distance of 23 miles by gravelled roads from the railway stations of Dongargarh and Rāj-Nāṇḍgaon on the Bengal-Nāgpur Railway. The area and population of the town are 165 acres and 4656 souls respectively. According to the census of 1901 there were about 4182 Hindus, 400 Muhammadans and a few Jains and Christians. The important public buildings in the town are the Rājā's palace, Victoria High School, dispensary, court-house and jail. The town has also a Hindu temple, a Muhammadan mosque and a market named after the late Sir John Woodburn. The temple erected in honour of Rukharswāmi contains the ashes of the Swāmi, which are worshipped at the Shivrātri festival. A municipality has been constituted since 1900 and octroi is levied on cloth and spices only. The expenditure is mainly on conservancy and octroi establishments. The income and expenditure of the municipality in 1907 were about Rs. 1900 and Rs. 1100 respectively. Good cotton carpets are manufactured in the jail factory, and brass vessels and wooden furniture in the town.

Khamaria.—A village in the Khairāgarh State situated at a distance of 40 miles from the Tildā railway station on the Bengal-Nāgpur Railway. The population of the town, according to the census of 1901, was 2000 souls. Khamaria is the headquarters of the tahsil of the same name and contains a primary school and a bazar.

Khandi Hill.—This is the highest hill in the Kānker State, and is about 3 miles long. The Khandi river has forced its way through the hill and divided it into two parts. There is an abundant supply of fish in the pools here.

Khargawan Zamindari.—A zamindāri of seventy-two villages in the south of the Korea State. The zamindār is a Gond of old family. He is entitled to the income from forest of the estate, but two-thirds of the grazing dues go to the Chief. An annual tribute of Rs. 772 is paid to the Chief.

Khargawan Village.—The headquarters village of a zamindāri of the same name in Korea State, enclosed on all sides by bamboo forests. The village contains a police Station-house and a primary school.

Khoba.—A large village in the Dongargaon pargana of Nāndgaon State. Here a battle was fought between the Gond Rājā who had rebelled against the Bhonsla king of Nāgpur and the Nāndgaon Chief.

Khuni.—A village in the Rāmpur *tappā*, Surguja State, and one of the regular halting places of the numerous caravans or dealers in grain who roam through this *tappā* and the plains of Ambikāpur bartering salt and tobacco for grain and also making cash purchases.

Khuria.—A plateau and *ilākadārī*, occupying the north-western portion of the Jashpur State and lying between 23° -0' and 23° -14' N. and 84° -30' and 83° -44' E. It consists of trap rock topped with volcanic laterite, overlying the granite and gneiss which form the surface rocks at lower elevations. The plateau affords excellent pasturage and Ahirs and cowherds from Mirzāpur and elsewhere bring in large herds of cattle to graze here. Many such Ahirs have settled here permanently. The plateau is peopled chiefly by Pahāria Korwās. The *ilākadār* is a Korwā by caste, and holds the local title of Diwān. He was formerly called the Mājhi of Korwās. But he claims to be a Baghel Rājput and a descendant of Khuria Rānī, a god whose temple is situated on an almost inaccessible rock. He further claims to have come from Ratanpur and to be connected with the Haihayavansī Rājās of Ratanpur. The *ilākadār* lives at Sanna, which contains a school and a police outpost. The *ilākadār* holds 79 villages and pays an annual *takoli* of Rs. 562-8-0 to the State.

Khursia.—A large village in Raigarh State, held by the Chief himself and situated on the Bengal-Nāgpur Railway, with an area of 1358 acres and a population of 1196 persons. The chief institutions here are a Government post and telegraph office, a police station, and a primary school and a dispensary. There is a railway station and a fairly large bazar. A road is under construction from here to Dharamjaigarh, the capital of the Udaipur State, distant about 39 miles.

Khusri.—An important village of fair size in the Rāmpur *tappā* of Surguja State. From this place the extensive rice-bearing plains of the Rāmpur *tappā* and of the other *tappās* of the Surguja State commence.

Kilhari.—A village in Korea State lying on the borders of the Rewah State on the west. The village contains a police outpost, primary school and a fine tank with a temple on its bank.

Kokapar.—A village in Nāndgaon State, nine miles from Dongargaon, towards the west. The village is an important trading place. A large weekly market is held here.

Kondagaon Tahsil.—The north-eastern tahsil of the Bastar State, lying between $19^{\circ}-15'$ and $20^{\circ}-10'$ N. and $80^{\circ}-25'$ and $82^{\circ}-10'$ E. with an area of 1931 square miles and a population of 47,782 souls. More than three-fourths of the area is covered with forests. The principal forest tree is *sāl* (*Shorea robusta*.) The tahsil consists of 534 villages, of which 8 are uninhabited. Thirty-five villages are held revenue-free by Lāl Kalandar Singh, uncle of the present Chief. They have all been leased out. *Kharīf* crops are chiefly grown here. The tahsil has two police Station-houses, six police outposts and two inspection bungalows.

Kondagaon Village.—The present headquarters of the Kondāgaon tahsil (Bastar State) with a population of 1118 souls. The village has a police Station-house, post office and primary school and stands at the junction of the roads from Dhamtari and Rāj-Nāndgaon.

Kondpali.—A large village in Raigarh State having an area of 1640 acres and a population of 683 persons. The lessee and tenants who chiefly belong to the Koltā caste are skilful agriculturists. The village contains a primary school.

Konpara.—A village in Jashpur State near the Udaipur border, forming part of the private estate of the Feudatory Chief. It contains a granary and a police station and is a gold-collecting centre. The village was formerly the headquarters of a Gond *ilākudār* but his estate was confiscated on account of his disloyalty.

Konta Tahsil.—The southern tahsil of the Bastar State lying between $17^{\circ}-48'$ and $18^{\circ}-57'$ N. and $80^{\circ}-47'$ and $82^{\circ}-2'$ E. with an area and population of 968 square miles and 7736 persons respectively. The southern and western parts are

hilly. Palm trees are plentiful, and are tapped for their juice which is food and drink to the people. The Savari is the chief stream. This is navigable from two miles above Kontā to its junction with the Godāvāri at Konāvarum. In the south of the tahsil, a basin is formed by a range of hills enclosing an area of about 30 square miles. The stream which drains this basin might be dammed. The principal inhabitants are Murias. Rice and juāri are the chief crops grown here. The Sukmā, Chintalnār and Kotapāl zamīndāris are situated in this tahsil.

Konta Village.—The headquarters of the Kontā tahsil, Bastar State, with a police Station-house, primary school, dispensary and post office. A number of Pathān merchants from Kābul have settled here.

Koreagarh.—A hill in Korea State on which the remains of the former Kol Chief's fort and capital are still visible.

Kotapalli Zamindari.—The estate lies in Bastar State between $18^{\circ}-12'$ and $18^{\circ}-26'$ N. and $81^{\circ}-15'$ and $81^{\circ}-46'$ E. with an area of 228 square miles and a population of 1080 souls. A long chain of hills traverses it from north to south. Juāri is the staple food here. The revenue payable to the State is Rs. 527. The zamīndār has no right over teak trees. The estate is managed by the mother of the minor zamīndār.

Kotra.—A village in Raigarh State held by the Chief himself, situated about four miles from Raigarh with a police Station-house, weekly market, primary school, outstill and a large irrigation tank.

Kotri River.—A river which rises in the Pānabāras zamīndāri of the Chānda District, flows in a southerly direction through the Sambalpur tahsil of the Kānker State, and then falls into the Indrāvati river in the Bastar State. Its tributary is the Kandrā river which falls into it near Gudum-pāra in the Sambalpur tahsil.

Kotwar.—A peak in Jashpur State, situated about 9 miles north-east from Sannā. It rises to a height of 3393 feet above sea-level, and is the source of the Lāwa river.

Kudumkela.—A large village in Raigarh State, situated on the roadside towards Udaipur. The area and population are 7342 acres and 934 persons respectively. It is important owing to its lac produce and contains a primary school.

Kuluinsur or Kuteshwar—(Lord of the hill). A small village in Bastar State, 25 miles from Jagdalpur to the south. Some caves called Guptour or Gupteshwar (hidden Lord) are found here containing stalactite and stalagmite columns. Some of these stalagmite formations have the appearance of Siva, and are therefore worshipped by the people. The entrance of these caves is a small passage, 5 ft. high and 3 ft. wide, descended by means of two ladders. There are 5 distinct chambers known and others which have not been explored. In these chambers are several blind wells—all except one of which are covered by a shell of rock which when struck gives out a hollow sound.

Kurda.—A village in Sakti State situated about 12 miles from Sakti town on the road to the zamindāri of Chāmpa. A weekly market is held here at which forest produce is extensively sold.

Kurna.—An important village in the Kānker tahsil (Kānker State), about 9 miles from the headquarters town. It is noted for its yearly fair which lasts for three days.

Kuruspal.—A small village in Bastar State near the Chitrakot falls in the Jagdalpur tahsil. Many inscriptions have of late been discovered here by R. B. Pandā Baijnāth. Several of these inscriptions relate to the time of Someshwar Deo of the Nāgvansi line about 1097 A. D.

Kutru Zamindari.—The largest zamindāri in the Bastar State, lying between 18°-87' and 19°-28' N. and 80°-25' and 81°-15' E. with an area of 1362 square miles and a population of 11,676 souls. The Indravati and its tributaries—the Koki and Berudī—drain this tract. The north-eastern portion of the estate is hilly. Elsewhere there are considerable areas of good land lying uncultivated. The headquarters of the estate are at Kutru, a village which has a police outpost, primary school and a post office. The zamindār pays Rs. 4600 *takolī*. The forests contain a good deal of teak.

Lailunga.—A zamindāri consisting of 34 villages situated in the northern boundary of the Raigarh State towards the Udaipur side, and twice settled summarily. The zamindār pays a *takolī* of Rs. 599 to the State. His estate takes its name from the headquarters village Lailungā which contains a primary school and a police outpost and has a weekly market.

Lakhanpur.—The headquarters village of the Rāmpur *tappā* of Surguja State, containing a school, post office, and police Station-house. The place is an important one, and, next to Ambikāpur, the largest village in this State. It contains some substantial houses and the *khorphoshdār's* residence is a very good building. In the bazar are the godowns and depôts of several grain merchants and the ordinary necessities of life are readily obtainable, including cloth and kerosine oil. The *khorphoshdār* has encouraged trade by building two rest-houses for travelling traders moving through this *tappā*. There is a small colony of Muhammadans at this place, but these men are of no importance here and are mostly servants of the zamīndār. There are two good tanks and an excellent well, water being found very near the surface.

Laosara.—One of the largest villages in Sakti State, situated on the boundary of the State towards the south-west. It contains a school. Since 1896 it has lost a portion of its area which now forms a separate independent village.

Lawa River.—A stream in the Uparghāt of Jashpur State, rising in the Kotwār peak in Khuria and flowing in an easterly direction through the State till it falls into the Sankh near Barwe in Rānchi.

Lerua.—The headquarters village of the Rājpur *tappā* of Surguja State. There is a police Station-house here. This village was formerly the residence of the old Lerua zamīndār, whose estate has now lapsed to the Chief. There are many remains here of old temples of Kālī and some fine tanks. In the fields in the neighbourhood of the Station-house are seen scattered about several fine blocks of stone with broken images carved on them. These remains apparently belong to a period anterior to the family of the present Chief. There is a *melā* held annually in February at this place. During the fair, shopkeepers of the pedlar class, who wander through the State during the cold weather months up to Baisākh, come in. Cloth, fancy raiment, brass anklets and bracelets, salt, tobacco and a variety of miscellaneous German-made goods; pots and pans and *gur* can be had at that time.

Lodam.—Otherwise known as Garh Lodam is an important village in Jashpur State, situated about three miles west of the Rānchi border and about 16 miles east of Jashpur-

nagar. The village is connected by a good road with the capital. There are signs that there was once a *garh* or residence of a Chief here, but no one can say to what dynasty the Chief belonged. A weekly market is held where a brisk trade in cattle and grain is carried on by traders who mostly come from Rānchi. Three miles east flows the Sankh, a tributary of the Brahmani river, which falls into the Bay of Bengal.

Lohattar.—The headquarters village of the pargana of that name in the Sambalpur tahsil (Kānker State). Once a flourishing village, it is now depressed owing to its unhealthy climate.

Lot Nullah.—A nullah which rises in the Phuljhari zamindār and runs parallel to the range of hills traversing the Sārangarh State across the centre from south to north, and falls into the Mahānadi in the Chandarpur zamindāri. On the right bank of the Lot nullah at Sāler, about 7 miles from the town of Sārangarh, stands the tomb of Alexander Elliot. It is repaired every year at the cost of the British Government and bears the following inscription :—

‘ To the memory of Alexander Elliot, Esquire, who having
‘ been selected at a very early period of life for the execution
‘ of an important commission at the Court of Nāgpur, died of
‘ a fever at this place on the 12th of September 1778, aged
‘ 28 years ; this monument which covers his remains was
‘ erected, in testimony of his virtues, and of the loss which
‘ his State has sustained in his death.—By order of the
‘ Governor-General of Bengal.’

Lowakera.—An important village in Jashpur State on the Gāngpur border with a weekly market. Lowākera is the jāgīr of a Khandait Bhuiya who holds the main village with several *tolās* on service tenure with the local title of Dand-senā, showing that the jāgīr was granted for military service, probably the defence of the Gāngpur border. Now his service is confined to dancing before the goddess Bhagwati during the Dasahra festival.

Madder.—An important village in the Bhopālpattnam zamindāri (Bastar State), situated 12 miles from the headquarters of the estate, with a population of 812 souls. The village has a police outpost, post office and a vernacular middle school.

Mahanadi River.—The most important river in the Sārangarh, Kānker and Raigarh States. The Hatkul and Turi rivers are its chief tributaries in the Kānker State and meet it at Chikatolā and Sarangpāl respectively.

Maharajpur.—A fairly large village, six miles from the headquarters town of Kawardhā on the road to Lohāra. The area and population of the village are 2000 acres and 500 persons respectively. The village contains a primary school and cattle pound. A weekly bazar is held here.

Mailan.—A hill in the Surguja State, situated in $23^{\circ}-31'$ N. and $83^{\circ}-37'$ E. and rising to a height of 4024 feet above the sea-level.

Mainpat.—A magnificent tableland in the Surguja State, 18 miles long and 6 to 8 miles broad, lying between $22^{\circ}-46'$ and $22^{\circ}-54'$ N. and $83^{\circ}-8'$ and $83^{\circ}-24'$ E. It rises to a height of 3781 feet above the sea-level and forms the southern barrier of the State. From the southern face of the plateau, which is mainly composed of gneiss and iron-stone, long spurs strike into the plains of Udaipur, while the northern side is a massive wall of sandstone, indented like a coast line, with isolated bluffs standing up in front of the cliffs, from which they have been parted. The plateau is well watered throughout, and affords during the summer months abundant grazing for the cattle of Mirzāpur and Behār.

Mand River.—The chief river in the Udaipur State, which rises in the Jashpur State, and takes its course in a south-westerly direction forming the boundary of the southernmost portion of the State, and then flowing into the Raigarh State.

Masania Kalan.—A village in Sakti State lying to the north-east of Sakti town at a distance of six miles. The name of the village originated from the hill called Masānia. Bears and other game are found in the forests bounding three sides of the village.

Mazumgarh Hill.—This is a very high hill situated in the south-east of the Kānker State. The stone walls of an old fort and a tank are found on the top of the hill.

Milupara.—A small revenue-free village in Raigarh State, situated on the river Kelo, and dedicated to the local deity called Murgāpat, one of the principal deities of the Chief.

Mohara.—A small village in Nāndgaon State, three miles from the headquarters town (Rāj-Nāndgaon), situated on the banks of the Seonāth river. The village contains the water-works pumping station, close to which there is a Siva temple where a big fair is held annually.

Mohgaon.—A village in Nāndgaon State on the bank of the Surhi river. The village is called Rājā Mohgaon in commemoration of Rājā Nizām Shāh of Mandlā, and contains a temple.

Mohgaon Pargana.—The village contains a police Station-house and a primary school. A large weekly market is held there. The residents are mostly Kunbis.

Mudpar.—A village in the Kānker State, situated on the Mahānadi river, twelve miles east of Kānker town. There are many antique images lying scattered about here and there.

Mugdega.—A zamīndāri in Raigarh State consisting of 16 villages, situated on the northern border of the State adjoining Jashpur territory. The area and population are 563 acres and 1735 persons respectively. The zamīndār is a Gond by caste and has to pay a *takoli* of Rs. 141 to the State.

Muripar.—A village in Nāndgaon State which gives its name to a railway station on the Bengal-Nāgpur Railway. It contains a stone quarry and a police outpost.

Murergarh.—The highest peak in the Chāng Bhakār State, 3027 feet above sea-level.

Marua Hill.—Situated in Jashpur State about 16 miles north-east of Jashpurnagar. The hill abounds in various kinds of game, including tiger, and is one of the principal hunting grounds of the Chief.

Nagar.—At one time the capital of the Korea State. Remains of the old residences of the Chief are still to be seen. It contains fine black soil. No ruling Chauhān Chief is allowed to drink water in this village owing to some superstitious belief.

Narainpal.—A *muāfi* village in Bastar State on the river Indrāvati, 23 miles from Jagdalpur to the west. The village contains a temple of Vishnu. A Sanskrit inscription in the Devanāgri character states that this temple was constructed by the widow of Dhāraravshā Deo, grandfather of Bir Kanhar Deo

Narainpur.—An important village in the Hetghāt *tappā* of Jashpur State, about sixteen miles south-west of Jashpurnagar. A fair is held here in Māgh every year and the village has a weekly market, a school and a police outpost. Sujān Rai, the founder of the State, resided on a hill close by, where he is still worshipped as the Rāj Deo by each Rājā of Jashpur on or after his succession.

Narayanpur.—An important village in the Antāgarh tahsil (Bastar State), 30 miles from Antāgarh to the south, with a population of 1429 souls. The village has a post office, police outpost, a primary school and a fine tank, and is the chief market of the Mār country.

Nawagaon.—A village in Kawardhā State, six miles from Kawardhā, with an area and population of 1600 acres and 700 souls, respectively. It was the capital of the State during the time of Thākur Rajpāl Singh and the remains of the Chief's palace are still to be seen. The village now contains a forest post.

Padigaon.—A village in Raigarh State held by the Chief himself, situated on the Mahānadi towards the Sārangarh State, with an area of 2762 acres and a population of 1508 persons. The weekly market held here is the most important of all the markets held in the State. Rice is extensively sold here. The Chief has recently constructed a granary here to hold about 20,000 maunds of rice. The tenants are mostly Koltās.

Paharbula.—A fair-sized village in the Srīnagar *tappā* of Surguja State. Here the *khorphoshdār* of Srīnagar (the Chief of Udaipur) used to reside from time to time. The remains of the old house are still visible.

Pandadah.—A village in Nāndgaon State lying on the banks of the river Jharjharāghāt, a tributary of the Amner, twenty-five miles from Rāj-Nāndgaon. The village contains a temple of Jagannāth (where an annual fair is held), a primary school, and a police outpost.

Pandrapat.—A plateau in Khuria (Jashpur State), situated about 29 miles west of Jashpurnagar. This is the highest plateau in the State. The climate is very cool and pleasant in winter, and even in the summer months the heat is not at all oppressive. There is a police station on the plateau.

Paralkot Zamindari.—The northernmost zamīndārī of the Bastar State, lying between $19^{\circ}-38'$ and $20^{\circ}-2'$ N. and $80^{\circ}-27'$ and $81^{\circ}-10'$ E., with an area of 640 square miles and a population of 5920 souls. The estate is very hilly and once had valuable forests, but nearly all the timber (teak) has now been extracted. The zamīndār being a minor, the estate is under the management of the State. Out of the total number of 165 villages, 98 are uninhabited. The headquarters are at Paralkot, a village which has a population of 224 souls, and is connected with Narāyanpur by a fair weather cart road. The zamīndār pays Rs. 836 revenue.

Pathalgaon.—A fair-sized village in Udaipur State containing a school. A weekly bazar is held here.

Patna Zamindari.—A zamīndārī of 42 villages in Korea State on the Surguja border. The zamīndār is a minor, and the estate is indebted. The Chief has consequently taken over the management.

Patna Village.—The headquarters village of the zamīndārī of the same name in Korea State. The village contains a primary school and a police Station-house.

Partabpur.—The headquarters village of the Partābpur *tappū* of Surguja State, containing the court of a Naib-tahsildār, a police Station-house and a school. Here also is the residence of the First Assistant Superintendent of the Udaipur State, who looks after the Partābpur and Srīnagar *tappās*, which are the *khorphoshdārī* properties of the Udaipur Chief. The family residence at Partābpur is a large building, and was formerly occupied by Rājā Bindeshwari Prasād Singh Deo, when he acted as manager of Surguja. Here are situated the old jail and court-house. There is a bazar in which some Kābulis live, who deal in grain, salt, cloth and hides.

Phaguram.—A large village in Raigarh State, situated on the roadside towards the Udaipur State, with a population of 820 persons. Lac and mahuā are the chief products. The Kurkut river drains the village.

Pharasbahar.—The headquarters of the *ilākadār* of Pharasbāhar in Jashpur State. The present *ilākadār* is a minor and his estate is managed by the Chief. The *ilākadār* is a Jhorā Gond by caste and pays an annual *takoli* of Rs. 116-4-0 to the State. The estate is composed of eight villages.

Phutkel Zamindari.—The estate lies in Bastar State between $18^{\circ}-27'$ and $18^{\circ}-36'$ N. and $80^{\circ}-47'$ and $81^{\circ}-2'$ E., and is under the management of the State, owing to the minority of the zamīndār. Its area and population are 155 square miles and 1566 persons, respectively. The estate consists of 22 villages, of which two are uninhabited. The land revenue payable for 1908 is Rs. 824-6-6 inclusive of *tika*.

Piparia.—The richest village in the Kawardhā State, held by a Mārwarī lessee who resides at Raipur. Its area and population are 1150 acres and 1400 persons, respectively. The village contains a primary school, police outpost and cattle-pound, and a bazar is held there twice a week. There are several cloth-dyers who dye cloths for quilts.

Pondi.—A village in Kawardhā State, situated on the road to Pandaria at a distance of eight miles from Kawardhā town. The area and population of the village are 500 acres and 453 souls, respectively. Most of the residents are Turkāris. The weekly market held there is the largest in the State and is important especially for the sale of cattle, which are brought from the Damoh and Saugor Districts.

Pouri Hill.—A hill in Jashpur State, situated about 12 miles north-west of Jashpurnagar. Like Marua, this is one of the Chief's hunting grounds.

Pusaur.—One of the largest villages in the Raigarh State, situated on the roadside towards Padigaon on the Mahānadi. The area and population are 1933 acres and 1567 persons, respectively, and there are a police outpost, a primary school, a temple of Jagannāth and many irrigation tanks. The manufacture of bell-metal utensils is largely carried on, the produce being sold in the local market held every week.

Raigarh.—The headquarters town of the Raigarh State situated on the Bengal-Nāgpur Railway. It had a population of 6780 souls in 1901. The town besides the Rājā's palaces contains suitable public buildings, such as a court-house, jail, High School, primary schools for boys and girls, market and dispensary, with a Government post and telegraph office, and is well provided with roads. A municipality is established here. The climate of the town is on the whole fair. Raigarh gives its name to the surrounding

pargana which comprises 199 villages and has an area and population of 99,852 acres and 58,458 persons respectively.

Raikera Zamindari.—A zamindāri in Raigarh State consisting of 21 villages, the area and population of which are 986 acres and 3306 persons respectively. The zamindār is a Gond by caste, and pays a *takolī* of Rs. 280 to the State.

Raikera Village.—A village in the Hetghāt (Jashpur State), about ten miles south of Jashpurnagar, forming part of the Chief's private estate, containing a school and a granary.

Rainkhol.—A village in Sakti State, situated on the top of the hills towards the north. The inhabitants are Dhanwārs and Mājhis, whose chief occupation is bamboo-work. The village has a *kund* called Hathani Dahrā to which, according to the tradition, elephants used to repair to drink. Hari and Gūjar are said to have caught an elephant here which was offered to the Sambalpur Rājā on the occasion of the wedding of his daughter.

Rajadhar.—A village in Kawardhā State, situated on the border of the Mandlā District, 33 miles from the headquarters town, so named because at one time one of the Rājās, while on his way to Mandlā, halted at the place. The inhabitants of the village are all Baigās who carry on *bewar* cultivation.

Raj-Nandgaon.—The headquarters town of the Nāndgaon State, with a population of 11,000 persons, about half a mile from the railway station of the same name on the Bengal-Nāgpur Railway. The town contains many public buildings, the most important of which are the court-house, guest-house, hospital and dāk bungalow. The Rājā's palace covers an area of five acres. There are two beautiful gardens, Rāni Bāg and Baldeo Bāg. The water-supply of the town is pumped from the Seonāth river from a distance of $2\frac{1}{2}$ miles. The water-works were constructed in 1894, at a cost of $1\frac{1}{4}$ lakhs of rupees. Rāj-Nāndgaon also contains the Bengal-Nāgpur Spinning and Weaving Mills, a cotton-ginning factory, a High School, four primary schools, several temples and mosques and a *ganj* or mart. The town is an important commercial centre.

Ramgarh Hill.—A hill in Surguja of much archæological interest. Mr. L. E. B. Cobden-Ramsay, I. C. S., visited it in 1905 and has given a graphic account which is quoted *in*

extenso under Archæology of Surguja in paragraph 427 of this Gazetteer.

Ramkola.—The chief village of the Rāmkola *tappā* of Surguja State, containing a school, a police Station-house and the residence of the *ilākadār*.

Ranijhula.—The highest peak (3527 feet) in Jashpur State, situated in 23°-0' N. and 83°-36' E. It is the source of the river Ib which rises from a perennial spring in mauzā Kawai close to this hill.

Raveli.—A village in Kawardhā State, ten miles from Kawardhā town, situated on the bank of the Phonk river on the border of the Bilāspur District. Its area and population are 430 acres and 800 souls, respectively. The village is mostly inhabited by Telis, contains a primary school, and is held by a relation of the ruling family of the State.

Rengakhar Zamindari.—A zamindāri in Kawardhā State, situated in the extreme south-west of the State and is owned by a Gond family. The tract is covered with hills and forests. The chief crop grown here is kodon, but in some villages bordering on the Bālāghāt District rice is grown. The tract is watered by three rivers, the Hālon, the Jamunia and the Banjar, and contains valuable *sāl* forest worked by the Bengal Timber Trading Company. The forests belong to the State and not to the zamindār. Iron and red ochre are found in the estate, and gold to a small extent in the Banjar river. At a place called Daria the remains of an ancient fort are to be seen. The headquarters of the zamindār are at Rengākhār village where an important market is held.

Rer River.—A river which rises on the southernmost border of the Surguja State and flows due north. Its chief tributary is the Mahān river which rises in the Khuria plateau of the Jashpur State.

Saja.—The first village in the Nāndgaon State in point of population, situated in the centre of the Mohgaon pargana. The village contains a police Station-house and a primary school. A large weekly market is held there. The residents are mostly Kunbis.

Sakarra.—A village in Sakti State, situated on the southern border of the State. Hari and Gujar are said to have

lived here too. The village has a primary school for boys, and a girls' school. The chief caste inhabiting the village is the Chandnāhu.

Sakti—The headquarters town of the Sakti State, situated about three-quarters of a mile from the railway station of the same name on the Bengal-Nāgpur Railway, with an area and population of 1294 acres and 1690 persons, respectively. The village contains the tombs of Hari and Gūjar, where a goat is sacrificed every year by the Chief in honour of the dead. A large cattle market is held here every Wednesday. The town has a jail, court-house, dāk bungalow, police Station-house and post office. There are a number of tanks for the purpose of irrigation. A *sarai* is under construction. Recently two temples have been built to Siva and Rāma.

Sambalpur.—The headquarters village of the tahsil of the same name in Kānker State, containing a court-house, Station-house, school and dispensary. A weekly bazar is held here at which all sorts of articles in daily use can be obtained. The Rāj-Nāndgaon-Antāgarh road passes about three miles to the east of the village and is connected with it by a fair-weather track. Sambalpur is about 40 miles from the headquarters town of Kānker, with which it is connected by a fair-weather track.

Sandi.—A village in the north of the Chhuikhadān State towards the Gandai zamīndāri, with an area and population of 1777 acres and 737 persons, respectively. The village contains black soil and the tenants are wealthy.

Sankra.—A small but important village in the detached block of Sārangarh State, situated on the banks of the Mahānadi towards the north-east. It has a population of 1283 persons according to census of 1901. The inhabitants are all Uriyās. It contains an Uriyā boys' school. Rice is the chief crop grown here.

Sanna.—The headquarters of the *ilākadār* of Khuria (Jashpur State). The village contains a school, a police outpost and a beautiful *sāl* grove known as *sarna*. The *ilākadār* with his numerous wives and relations lives at a place called Bohorā close by.

Sarangarh.—The headquarters town of Sārangarh State, situated in 21°-35' N. and 83°-5' E., 32 miles by road from

the nearest railway station, Raigarh, on the Bengal-Nāgpur Railway. Population (1901) 5227. The road to Raigarh crosses two intervening rivers (the Mānd and Mahānadi) and a nullah which is in the Chandarpur zamindāri of the Bilāspur District. In the rainy season these streams have to be crossed by ferries, but in winter they become fordable. Close to the town there is a large tank called Mura, which is utilized for the purpose of irrigation. On one of its banks, a weekly market is held every Sunday. Within the town itself there is also a big tank known as Kherāband, with a row of temples on its northern bank. The oldest temple is that of Samleshwari Devī, which was built about two centuries ago by a former Diwān of the State. It stands close to the Rājā's palace. The town contains the residence of the Chief, a middle vernacular school, a girls' school, a dispensary, a jail, a *sarāi* and a dāk bungalow. About two miles from the town there is a quarry of building stone of dark-blue colour. Good slabs are obtained from it and used for flooring purposes.

Sarangpal.—A village of the Kānker tahsīl (Kānker State), situated on the banks of the Mahānadi river. On eclipse days and other Hindu festivals, the people go to this village to bathe in the Mahānadi river.

Saria.—The most important village situated in the Saria pargana of Sārangarh State, with a population of 1421 persons according to the census of 1901. It is inhabited mostly by Uriyās. It contains an Uriyā boys' school, a girls' school, and a police Station-house. Rice is the chief crop grown here.

Sarona.—A village of the Kānker tahsīl (Kānker State) noted for its weekly market to which forest produce is brought for sale by the villagers living in the forest tracts.

Selegaon.—A village of the Sambalpur tahsīl (Kānker State) noted for its weekly market, where iron ore and other commercial articles are extensively sold.

Semra.—A large and prosperous village in the Partābpur *tappā* of Surguja State.

Sheopur.—A village in the Partābpur *tappā* of Surguja State, where temples and tanks have been built by the Rānī of the late Rājā Dharamjit Singh Deo of Udaipur and some fine mango groves planted.

Singhara.—A village in Raigarh State, held by the Chief himself, situated about 10 miles to the south of Khursia, with a population of 1096 persons. There are a number of irrigation tanks here, together with a primary school, a police outpost, an outstill and a granary.

Siri River.—A tributary of the Ib river (Jashpur State), rising in the east and flowing from east to west through the Dhongā Ambā forest till it joins the Ib, a little west of Kunjāra. The scenery of this forest stream is lovely, especially in the rainy season when the branches of the overhanging trees almost touch the water.

Somni.—A village in Nāndgaon State, seven miles from Rāj-Nāndgaon town, towards the east. The village contains a primary school and two irrigation tanks. The village is sometimes called Mahantpur in honour of Mahant Rām Dās, the first Nāndgaon Chief, who originally settled in this village. A weekly market is held there.

Sonhat.—The old capital of the Korea State lying under the lee of the hill-range which separates the high plateau of this State from the low lands which stretch away to the plains of Srinagar in Surguja. A small bazar is held here, and the dowager Rānī resides in the village.

Sonpur.—A fair-sized village in Udaipur State, about 18 miles from Dharamjaigarh on the road to Ambikāpur, containing a police outpost and a State granary.

Srinagar.—The headquarters village of the Srinagar *tappā* of Surguja State. There is a granary here belonging to the Udaipur Chief, who is the *khorphoshdār*.

Sukma Zamindari.—The south-eastern zamīndāri of the Bastar State, lying between 18°-12' and 19°-45' N. and 81°-30' and 82°-2' E. with an area of 648 square miles and population of 24,844 souls. The estate consists of 128 villages, of which nine are uninhabited. The land is fairly level, and though sandy, is suitable for rice, which is the staple food of this part of the country. Towards the south juāri is grown. About three-fourths of the area is covered with forests. The zamīndār is a minor and the zamīndāri, therefore, is under the management of the State. The chief inhabitants are Murias and Parjās. The land-revenue demand payable to the State is Rs. 9084-8-0. No settlement has ever been made. The headquarters are at Sukmā, a village on the Kolal river,

sixty miles from Jagdalpur to the south, with a population of 1279 souls. The village has a primary school, post office and a police Station-house.

Suloni.—An important village in the south of Sakti State. It is frequently visited by Kabirpanthi *sādhus*. Rice is the chief crop grown here.

Sur.—A village in Udaipur State, about 30 miles to the north of Dharamjaigarh, forming the estate of a zamindār.

Surangadeha.—A small village of the Sambalpur tahsil (Kānker State), situated on the Khandi river, and famous for the fishing to be obtained in the pools of the stream.

Tamnar.—A pargana of Raigarh State, consisting of 189 villages situated to the north of Raigarh and named after the principal village in the tract. The area and population are 105,137 acres and 46,569 souls, respectively, and the country is mostly hilly. There are five primary schools, one police Station-house and two outposts in this tract.

Tamta.—An important village in Udaipur State, containing a school and a police outpost.

Tapkara.—A big village in the Hetghāt (Jashpur State), situated on the Lowākherā-Jashpur road, about nine miles north of Lowākherā. Tapkāra is part of the private estate of the Rājā and is one of the gold collecting centres. A large granary is situated here.

Tarapur.—A zamindāri in Raigarh State, consisting of 37 villages and named after the headquarters village situated on the river Mānd. Its area and population are 9694 acres and 9498 persons, respectively. The zamindār has to pay a *tukoli* of Rs. 100 to the State, and cesses amounting to Rs. 634. The zamindār has the local title of Thākur, and is related to the Feudatory Chief.

Temur.—A village in Sakti State, situated on the banks of the Borai river, about a mile and a half from the town. The village contains a vernacular school and is traversed by the railway.

Tetla.—A large village in Raigarh State, situated on the road to Sārangarh about nine miles from Raigarh. It has a primary school and several irrigation tanks.

Tirathgarh.—A small village in Bastar State, 21 miles from Jagdalpur to the south. A fair is held here in Māgh (January-

February) every year. The village contains the remains of an ancient fort and a number of small Siva temples. The Kungri river here forms a waterfall about 100 feet in height.

Turri.—A village in Sakti State, situated on the edge of the Karwal nullah, which obtains its supply of water from a perpetual spring close by, called Turri after the village. Rumour has it that occasionally idols of Siva appear though for a very short time. They are said to have been seen in various colours (white and dark) by many people.

Uparghat.—The tableland of Jashpur State, lying between $22^{\circ}-49'$ and $23^{\circ}-0'$ N. and $84^{\circ}-10'$ and $84^{\circ}-22'$ E. On the Ranchi side it attains an average elevation of 2200 feet above sea-level, and is fringed by hills, which in places rise a thousand feet higher. Approached from the east, the Uparghat blends with, and forms an integral part of, the plateau of Chota Nāgpur proper, while on the west it springs from the low land region known as the Hetghāt in a scarped fortress-like wall, buttressed here and there by projecting masses of rock. On this side the passes (*ghats*) are extremely difficult, being unsafe for horsemen and utterly inaccessible to wheeled traffic. The Uparghat again is divided by a slight depression from the still higher plateau of Khuria, which occupies the north-western corner of the State.

Upkachna.—A village in Sakti State, situated at the foot of the hill towards the north of the State. The village derives its name from a natural reservoir (*kund*) called Upkachnā which supplies the villagers with water all the year round. The chief caste inhabiting the village is the Kaware.

Wararbandh.—A village in Nāndgaon State, 14 miles from Rāj-Nāndgaon towards the west. The village contains a large and beautiful tank surrounded on three sides by hills. The tradition is that this tank was constructed in one night by a hundred thousand Uriyās, in order to drown themselves and their beautiful Rāni, Dasmāt Urmīn, and thus save her from Rājā Mohan Deo of Drug, who had become enamoured of her and was trying to carry her off by force of arms.

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